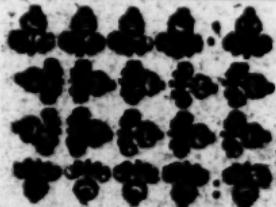


PATIENCE
AND ITS
Perfect Work
UNDER
Sudden & sore
Tryals

By Thomas Goodwin



LONDON, Printed
in the year
1667.

PATIENCE.

AND ITS
PERFECT: WORK

Meditated, and Written *that week the
Deplorable Fire was at London,
and upon That Occasion,*
Upon this Scripture

Chap. 1. James a servant of God, and
of the Lord Jesus Christ, to the
twelve Tribes which are scattered
abroad, Greeting.

*My Brethren, count it all joy when
ye fall into divers temptations.
Knowing this, that the trying of your
faith worketh Patience.*

*But let Patience have Her perfectt
work, that ye may be perfect and com-
plete, wanting nothing.*

*If any of you lack wisdom, let him ask
of God, that giveth to all men Liber-
ally, and upbraidesh not : and it
shall be given him.*

 Christian Patience is my Subject; and the Perfect work of Patience v. 4. But as an *Introduction* thereunto, I must first open some things of the words in v. 1, 2.

1. As to the PERSONS he writes to, they were [the twelve Tribes scattered] that had been and were bereft of their inheritance, in their native Countrey; and quitting that, had betaken themselves to banishment, multitudes of them, (I doe not say all) as appeares, Acts 8.1. And at that time there was a great persecution against the Church which was at Ierusalem, and they were [all scattered] abroad throughout all the Regions of Iudea and Samaria, except the Apostles. And Acts 11.19. We find them, travell'd as far as Phenice, Cyprus, Antioch; who went from thence afterwards into other Countreys. The other Apostle who wrote to the same persons comforts them with this, (1 Epistle 1. v. 4.) That they were begotten again to a better Inheritance, then that of Canaan, which now they were depriyed of.

2. I observe, that though these had been made, thus sufficiently destitute, and desolate already, and driven from house and home, to seek their lively-hoods, with their families, in forraign countreys, that yet still, great and pressing troubles and miseries did follow them, as one wave doth after another, they were continually falling into divers and sundry temptations of all sorts. Job 7, 18, God tries us every moment, as in Job; Psal. 37, 13 we are chastened every morning, and Ps. 44, 22, killed, that is, in danger of death) all day long, as Rom. 8. God had not yet done with these.

3. He utters the *strangest paradox* upon this occasion that ever was, or can be uttered. And begins with it v. 2. *My Brethren Count it all joy when ye fall into divers temptations.* Thus bluntly and abruptly without any mollifying preface, or sweetning introduction (unless that of [My Brethren] to make way for it. The fore part [Count it all joy]) seems to carry a morall contradiction in the face of it unto the latter part [when ye fall into divers temptations.] And this latter seems to put an impossibility upon the former;

A 3. which.

which is the duty exhorted unto.

Let us consider every word of each.

1. Were it simply, that they are called upon to *Rejoyce*, how uncouth is this to men in that posture and Circumstances they are suppos'd fallen into! Well but yet Count it joy (says he), not only moderate, keep in, and smother your contrary *passions*, which was the highest lesson, that *Phylosophy*, and the *Stoicks*, the best of *Philosophers*, had taught. But the Gospel calls upon us *Therefore*, &c. or [for] and upon these [Temptations] to *rejoyce*. [Count it joy] that's the First.

2. All joy, the highest joy, for so all joy must needs be supposed to be.

3. And this, not when they should see by experience, the glorious issue and even these temptations do produce: But to account it all joy, - afore hand; as if they were possessed of what God promiseth shall be the assured and expected end, and to be aforhand as sure of it, as if they had it already.

4. 'Tis not when they are assaulted with troubles, but when temptations are actually broken in upon them, and they lie under them.

5. Nor

5. Nor yet, when they are led into them by steps, or had met with them as in their way, But when they fall into them. 'Tis a downfal he speaks of, and that suddenly, at once, and utterly unexpected, by them.

6. Not when you fall into *one* or ^{exxxx. 10. 15} *two*, but into *Many* *Temptations*, as word here, elsewhere, the word [divers] here, is and there. Translated, 1 Pet. 1. 7. *Manifold*, And *Many* is imported in *Manifold*.

7. And these not of *one* *sort*, or *kinde*, but [Divers] and so of several sorts, As in *Good name*, *reproach*, *revilements*; *Divers* also as to their *Bodies*, *Souls*, their *relations*, and *families*, *Friends*, *wives*, *children*, *Inwards*, *outward man*.

8. When you fall into them, as into a *Pit* and *Snare*, and so they failing ^{resistions} round about you, so as you have nothing to stand or lean upon, but all about you, falls with you, and under you, so as in all outward appearance, ye are sunk, and overwhelmed with the *ruines*.

In this case to Count IT ALL JOY, to shout as men in harvest, or that have gotten great spoyles, when their miseries

series are so great, that they cannot be endured, that yet their joy must be so great, as more cannot be expressed. This is the hardest duty, that ever was required of the distressed hearts of men. And yet God would not require it, if it were not attainable; and it is attainable by no other principles, but of Christianity. And argues, that our Christian Religion (which is the only true wisdom. v. 5.) hath so Spietfull and Sovereign a virtue in it, that it is able to raise Spirits up, unto this high and glorious a pitch, and perfection in this life.

But they might say, you have pronounced this hard and strange duty to us, what ground is there, that may rationally, and effectually persuade, or and bring our hearts to it? what considerations, that may procure us this joy, and how may we be wrought up to it? For God never gave any commandment, but there was a full and sufficient ground, and reason to enforce it.

He gives them two Grounds, One unto the 3. and 4. v. Knowing this that the

tryng of your faith worketh patience. But let Patience have it's perfect Work, that ye may be perfect and entire, wanting Nothing. This is a Ground, from what, in this life. The other is at the 12. v. Blessed is the man that endureth temptation: for when he is tryed he shall receive the Crown of life. This is the reward that follows in the life to come. In the hope, and expectation of which, you may count it all joy, that now you are tryed: for the end and issue of them is a Crown of Glory, which these doe work, as 2 Cor. 4. 17. For our light affliction, which is but for a mome[n]t, worketh for us a far more exceeding & eternal weight of Glory.

I Begin with the first, *what ground there is in this life, to cause us to rejoice in such tentations.* This, in the 3. and 4. verses. [Knowing] that is deeply considering and weighing this principle, of our Christian profession; that the trying of your faith works Patience. That's one and the first: In which the Apostle tacitely supposeth this maxim, and builds upon the supposition of it; it lies at the bottom, and yet

Patience, and

yet is enough implied. It is this: That to have our Graces, especially to have our Faith and Patience, tryed, and drawn forth and exercised in us, to the glory of God, is the greatest blessedness of a Christian in this life.

That this is the bottom Ground, is evident: For why else should he propose and hold forth this, of all other, with a [For] or particle that gives the reason, of what he had now said? That seeing their Faith and other Graces, as patience &c. Would be tryed thereby, That therefore they should count it all joy. (My Brethren) If we had eyes to see & to consider it, we might know, that as to have grace that accompanies salvation, is the greatest mercy can befall any one in the world: so to have that Grace tryed & exercised, & drawn forth to the utmost, is a thing of the greatest moment, the greatest spiritual priviledge that can come to us, after that we have that Grace. And therefore when Trials come, we are to think with ourselves, now, will my graces be tryed; now, is that befall'n me which will do it: this ought to be matter of the greatest joy to me. For from this Ground, and reason,

reason it is, that the Apostle bids them Count it all joy. And herempon it is, (for no other doth he mention here) this alone being the greatest advantage, that a Christian is capable of, in this life: And in this life, only, it is, that Grace is exercised.

And the Reason of it lies in this, that for Grace to approve it self to God, in a way of the greatest well-pleasing, to him; and so as to come to be approved of by God. And for a mans sincerity, & have Gods approbation & testomial, & to Abraham, now I know thou fearest me; This is the greatest priviledge, a Saint can have: and this ought to be matter of the greatest comfort. And is our greatest Glory, according unto that, 2 Cor. 10. 17. *He that glorieth, let him glory in the Lord* which he their speaks in reference unto what follows in v. 18. *For not he that commendeth himself is approved, but whom the Lord commendeth.* Both which the Apostle spake, as that which he comforted himself, with all, yea and gloried in, even the Lords approving of him. Job also comforted himself with this Chap. 23. 10, *When he hath tryed* -

ed me I shall come forth as gold. The Apostle saith the tryall of your Faith is more precious then Gold: and he speaketh it of the very instrument, or meanes, by which, your Graces are tryed; the very Chalcing pot, or the Fire, whereby it is tryed (in his word is) even that is more precious then gold. Then much more the Graces that are tryed. And therefore the Apostle by his word intends and meanes, these so it differs very afflictions, and tentations, by which we are tryed: They are the Refiners pot, and Fire. You would rejoice, If you had so much gold given you: Then rejoice, that you have so much affliction, to try your Gold. That your graces are so highly valued by God, is the reason why he tryesthem; he would not be at the pains and cost of it, else. *And they being tryed, and holding* (see the same *Grotius* on Rom. 5. 4.) even to be right, and true gold indeed, they have thereupon his approbation upon that tryal; and he sets his Royal Tower Stamp, and mark upon them; secretly in this life & the same will openly appear, to all the world, at latter day, so in *Per. chap 1. 6, 7.* Wherein ye greatly rejoice, though now for a season (if need be). *ye*

"ye are in heaviness through manifold
"temptations. *That* the tryal of your
"faith, being much more precious then
"of Gold, that perisheth, though it be
"tryed with Fire, might be found un-
"to [praise, and honour, and glory,]
"at the appearing of Jesus Christ. *It*
"will be found unto praise, then : but
it is unto praise, *afore God, now, as*
much as it will be, then.

He mentions *Faith* [For the tryal of
your *Faith*] in the first & chief place,
as *that grace*, which is the most tried;
and as *that*, which being tried, sets
all the rest on work. (I need not much
insist on it) It is *Faith*, that shall be
counted for honour and glory at that
day, having been tried. It is *Faith*
which bears, and by which we bear
the stress of all temptations. It is *Faith*,
by which we overcome, 1 John 5. This
is the victory which we have over the
world, v. 4. even our *Faith*. Who is he
that overcomes the world? *He that*
believeth, 8ec. v. 5.

A second and more particular Prin-
ciple, or Maxim (which concerns
this life, and should cause us to re-
joyce)

joyce) is, that *Faith*, being tryed, works **PATIENCE**: and that if Patience have its perfect work, it will make us perfect Christians. [But let Patience have her perfect work, that ye may be perfect and entire wanting nothing.]

He enlargeth no further upon *Faith*. Only gives it, the honour, that it is the mother *Grace*: and of Patience especially, when it self is tryed. But he had no sooner mentioned Patience, but he runs out upon *That*: and falls upon the greatest *Encomium*, and praises of it. Let Patience have its perfect work and it will make you perfect. Now there is no occasion, or room nor work for Patience, unless there be *Temptations*. And Patience its work is but so far, as the affliction proves to be. So then, his second Argument runs upon this Principle. That the full work of Patience in our souls, is, of all other Graces, the highest perfection of a Christian: and therefore count it all joy to fall into temptations: for thereby you will have that grace, drawn forth to the fullest length, wound up to the highest peg; which is not

not done, unless temptations be answerable. And in all your tryals let it but have its swadge, its perfect work, and it will make your persons perfect, that is, *as perfect*, as in this life, you can be made.

Quest. *But in what respect doth it make us perfect?*

Ans. Not only in this sence (for there is a *double sence* of that speech) Either, 1. As if when we had exercised all other Graces, but yet have not had occasion for *this* one; that when *this* shall be added, that then, they should be perfect Christians. But this is not the meaning, for this may be said of any other Grace: As if a man hath exercised all other Graces, if he begins to exercise any one new Grace, it may be said there is a perfection in this respect. 2 Cor. 8. 9. As when he saies to the Corinthians, *As you have abounded in every other Grace, so abound in this also.* But there is another sence, and that is his scope here, Which is not to extoll a perfection in common with other Graces, but a singular perfection to be attributed to Patience, in this respect,

pect, that it makes a man eminently perfect. And his scope is to comfort them against the greatest trials, and occurrences of their lives, [Tentations:] And therefore a singular and special Encouragement is attributed herein, unto Patience, which is the shield against them.

My Brethren, to give the full sense of this, I will make a supposition. Suppose a Christian to have had the privilege, to have lived in the exercise of all Graces, in a way of acting, or of an active life; As to have lived in sweet communion with God, and to have walked in the light of Gods countenance all the day: And withal to have had the opportunity of doing good, and accordingly to have done much good, in an active way: as having been abundant in good works, holy duties, Praying, Reading, holy Conference, &c. But yet all this while with a freedom from suffering; so as he hath not had the suffering part yet; so as there hath been no need for, or use of patience: Suppose another Christian, who hath been obstructed, and hindred, and kept from such an active life of doing good,

good, with that freedom spoken of, but the dispensation of God, hath disposed him to a *suffering life*, *all his dayes*, and confined him therunto, and therein his patience hath been exercised under all sorts of *temptations*: And then willal suppose that patience, with all those *gracious dispositions* of heart, that are proper to it, hath had its free and full passage, thorow his heart (such as I shall hereafter describe) hath had its *operations*, all sorts of ways, according as his afflictions have been: This alone would so draw out and exercise all *Graces*, and bend them, that you would say, this man is a *perfect Christian*; shall I say more perfect than the other? at least the text says, that this makes him a *perfect man*.

On again, if you will suppose one that hath been *very active* in the fore-gone part of his life, and done God great service, with an enlarged heart; and that at last, after he hath done the *will of God*, further to crown all, God will exercise this mans *patience* with great *sufferings*, and draweth it forth according to these his tryals, that man

is perfect every way: and he lackt till then, that which is his greatest perfection: and he was not before, every way accomplisht.

For Proofof That Patience is the eminent perfection of a Christian.

I **T**ake the Instance of our Lord and Saviour Jesu Christ. What was Christ's perfection? He had been perfect in all active obedience, compleat in all Graces; yet the Glory of his perfection is put upon his Sufferings & his patience, Heb. 2. 10. For it became him for whom are all things, & by whom are all things in bringing many Sons unto Glory, to make the Captain of their salvation [PERFECT through sufferings.] This of patience enduring was, that, which enhaunsed and exalted his obedience so, Phil. 2. He humbled himself and was obedient to death &c. This of patient enduring was obedience learned, Heb. 5. 8. Though he was a Son, yet he [learned obedience] by what he suffered. The Active part of

of obedience was natural to him, he being as the *Natural Son*, the *Holy One* ^{Pr. 40. 8.} ^{Heb 10.} of God ; having the *Law of God* in his heart, and it was his *delight his meat and drink to do his will*. That is, this was natural to him, But for him to suffer, *who was the Son*, and so to be patient in suffering, who was so great a Person, this was to be learned, as that which was improper for such a *person the Son*, And yet (as I may say) this perfected the naturall accomplishments of him ; this was a lesson *out of the rode*, utterly uncouth, and extravagant ; he must goe to schoole therefore to *learn* this : For so that text implices, *this he was to learn*, as that which would perfect him, above all. And so indeed to this purpose, it followes in the 9. ver. *being made perfect*, hat is by *what he suffered* (as in the verse afore, and chap. 2. He had also said.) And as that which did perfect him, more then all his *other obedience*, and rendered him more *acceptable* to his Father : Now it was his *Patience*, and *enduring*, wherein, that his *obedience* Principally lay; which accordingly is so often spoken of him, as

Heb.

Heb. 12. 2, 3. *He endured the Cross,*
and v. 2. *He endured such contradic-*
tions of sinners, v. 3. the same word
that hear is used for Patience; that the
Verb, this the *Noun*. *Enduring* is but to
express Patience; And is the word used up
and down the New Testament, and in
this Epistle most to express patience by,
as chap. 1. v. 12. chap. 5. vi. 8, 10
11. Now Christ did so endure. *He*
was led as a sheep to the slaughter, he
opened not his mouth. Hogs cry, but
sheep make no din, when led to the
slaughter, or when their throats are
cut. And this was Christ's proper, and
Super perfection, who is therefore pro-
posed as an example of suffering and
patience, to us, and likewise of that
glorious end and issue, of it in these
words of that Chap. 5. 11. *Ye have*
heard of the patience of Job, [*And you*
have seen the end of the Lord] namely
of the Lord Christ. Which many of
these Jews, he wrote to, had seen with
their eyes; or it was transacted in
their times, and so in their view,
they saw him suffer, and they see
him crowned with Glory and Honour,

Heb. 2.

Heb. 2. That was the END of our Lord, and his sufferings, which made him perfect.

And as it was Jesus Christ's perfection, so it was of the most eminent Saints. Look again into this Epistle, chap. 5. v. 11. and you find the primitive principle that was in *Vogue* to be, [Behold we count them happy which endure] (it is still the same word which is used for patience, as was said) that is, we Christians generally esteem them the happiest men in the world, that are most exercised with sufferings, and armed with patience to endure them. They are happy to a [BEHOLD!] and so to a perfection, in our common esteem. Behold we COUNT them happy. It was a common cryed up maxim amongst them in those Times, and the thing it self in greatest request.

Then 3. Take the Prophets for an example (sayes he) chap. 5. 10. He commends them also for their patience, as well as for their prophecies. And though he describes them by this Character, and periphrasis, that have spoken in the name of the Lord: yet that was but to set out and celebrate the example

ple of their sufferings and patience the more. He sets the Crown upon the head of that Grace : Nor doth he mention any of the good they had done: Nothing of that, but their sufferings only. And then by name, he instanceth in *Job*. God boasted of him to *Satan*, for his former active life in holiness: but you have no mention of that by the *Apostle*, nor in the New Testament, but he cryes him up for his suffering, and his patience, only, as that which had endeared him to God, more then all the former part of his life.

Rev. I. 9. Lastly, take the *Apostles*: The *Apostle* in the *Revel.* puts it into his *Coat of Armes*, as a piece of his *Nobility*, and a part of his *Heraldry*. I *John* who am your *Brother* and *Companion* in *Tribulation*, and in the *Kingdom* [and patience] of *Jesus Christ*.

Now upon all these grounds, if you be true, and right *Christians*, and know (as the *Apostles* word is) how to put a due estimate upon what is your greatest interest and priviledge in this life, (viz. the proof and tryal of your Graces,

Graces, and of this Grace of patience above all, as the highest perfection of a Christian ; yea of Christ himself ; and which was the most eminent praise of Prophets and Apostles) if you value your being rendered, most pleasing unto God, then count it all Joy when you thus fall into temptations. For now you have God and Christ, the great, the chief Master Orderer and Designer of these conflicts, setting his most gracious eye upon you, pleasing himself to behold how valiantly, wisely, and gallantly, you behave, and acquit yourselves : He sits in Heaven, as the great Spectator of these Jousts and Turnaments, which are to him as Spectacles which are sports to us ; to which the Apostle alludes, 1 Cor. 4. 9. For I think that God hath set forth vs the Apostles last, as it were appointed to death ; for we are made a spectacle unto the World, and to Angels, and to Men. Rejoyce therefore as good Soldiers would to enter into these Lists, in the sight of their Great General, and Emperour, whom they have given themselves up to please. Thus 3 Tim. 2. 4. No man that warreth, entangleth himself

self with the affaires of this life, that
may please him, who hath chosen him to
be a Soldier.] Therefore get your heart
free and loose from all those entanglements,
that arise from adherence to the things of this world; from inordinate
passions that cleave unto the things
of this life, which will hinder and
weaken you, as to a patient bearing the
losses and crosses you meet with, in it.
Knowing also, that you cannot please
the Captain of your salvation, nor ap-
prove your selves, more to him, than
by a patient endurance, which is, in
the words afore that passage, in the
place to Timorby exhorted to, v. 3 There-
fore endure hardness as a good Soldier
of Christ. And in its Coherence, this
follows, [it pleaseth your Generall to
see it.] And in the 1 of Col. he first, in
the General, prayes, v. 10. That they
might walk worthy of the Lord unto
All Pleasing. Which Pleasing, as it
conserueth in fruitfulness in good
Works, or the active life of a Christian,
is Being fruitful in every good
work it in the same verse, So in being
strengthened with all might, unto all
endurance and long suffering, as that
which

which is the second, and chiefest, and most glorious part, that a Christian is to perform, to consummate the other; And which therefore requires a more glorious power to work it, than the former, the active part did, as verse 11 shews; " Strengthened with all might. "[according to his glorious power,] " unto all Patience, and long suffering.

Thus much for the opening of the words, in Order to that I am more surely to handle, which followeth.

II. Section.

1. Article I. Section.

I Have Three **GENERAL HEADS**
from to treat of.
1. **What Patience is.**

2. **How Patience is wrought.**

3. **What it is for Patience to have
on her perfect Work.**

I. HEAD.

What the Grace of Patience is.

Take it at Large, that is, in the full Comprehension of it.

“ It is a constant persisting, whether to do the will of God without fainting, or to suffer the will of God with submission, and quietness, and cheerfulness to the end of a mans dayes And thus taken, it respects doing as well as suffering. The good Ground

is

is said to bring forth its fruit, All its fruit with Patience, in the Parable of the Sower. It respects.

First, Doing the will of God, Rom.

2. 7. To them who by patient continuance [in well doing] (The Greek is "the Patience of a good work) seek "for glory and honour, &c.

And the Reason, why Patience is required to every good work, is because there is a difficulty that accompanies every duty, and to the putting forth rebus praesertim of every grace: that we need have Patience to perform the duty constantly; ut nullum and to continue in the practice of that grace; There is a difficulty, not only from our own corruption, unto which the Commands of God are grievous; but from the circumstances of times, places, persons, we live in, and amongst, though they should not persecute: As not to run into the same excess of riot, to speak or do what, we know, doth not please the company we are in; Thus to be chast in Sodoms, was to Lot a tryal; to condemn the world, by a different carriage; as in being stricter then others on the Lord's day, or in family duties,

duties, &c. to cross the stream; to be singular, and the like. Heb. 12. 12. Lift up the hands which hang down, and the feeble knees: Wherein I observe, that in doing good in any kind, we are not only lame creatures, and walk as those that halt, which breeds an *ankerness*, unto any duty; but further, we are apt by reason thereof to turn out of the way (as there) if rugged; The member, we should walk withall are feeble; our hands we should act with, are hanging down; And so the performance hath a difficulty. To go up the hill of good duties (though private and personal) without weariness, to keep straight paths, not to pick and choose our way, and not to baulk the way, or work, which God *finds us to do*; especially not to faint, towards the end, when we come to the brow of the hill. These all have a weariness in them. Now that which principally heartens and strengthens us to all this, is Patience, as in v. 1. he had prefaced, *Let us run with Patience the Race that is set before us*; we need patience for every step of it, in doing as well as in suffering; And in the verse immediately

Eccles. 9. 10.

diately afore that exhortation now opened, ('tis verse 11,) the Apostle purs and devolves an even and quiet wa'king, upon Patience, obtained first by suffering, in these words. *Now no*
" chastening, for the present seemeth
" to be joyous, but grievous: never-
" the less afterwards it yieldeth [the
" peaceable fruits of righteousness] unto
them which are exercised thereby. So as
a quiet resolute and strong performance
of all the duties of righteousness, is
from Patience, and is much the fruit
of that Patience, we get by chastisements. The suffering life helps and contributes much to the active life: for as their is a Patience required in doing God's will, so suffering his will fits the heart for it.

But this of Patience in well doing, is not in strict sence, that Patience, which is here, in my text, to be understood.

Patience is therefore, Secondly, *The suffering the will of God in any kind.* And this, doth Patience eminently respect: And that is the Renowned Patience which we almost every where meet with, and which the Text calls

for; such, as when sudden and unexpected *Tryals* and temptations (which they fall into) fall out; as v. 2. And so is not ment of the difficulties, that accompany our ordinary constant way of perional *walking*, in performing the duties of our *holy profession*.

Object. But you will say, My sufferings are not for *the Gospel*, (as theirs here intended we.e) but they are meer providential accidents, that have fallen upon me, out of common providence, and but such as befall wicked men; they are not from outward persecution, for *Christ's sake*, or my profession, but from *God's hand*.

Ans. I shall answer this, here, once for all.

1. The words of this very text, may some what relieve us herein: for it is [temptations] at large, that are spoken of; and temptations arising from sudden downfalls into miseries, &c so of any kind: he doth not altogether restrain it to temptations by *persecution*: though they are mainly intended: but it may, & ought to be extended, to other providential occurrences; &c the word *temptation*, used for

Patience

Patience, signifieth a remaining under any pressures unbroken, and whole; be they of what kind soever. It respects indeed afflictions mainly, for the Gospel, yet not exclusively, to afflictions in common.

2. In the prosecution of this Argument, the Apostle doth, manifestly, carry in his eye, other temptations or sufferings, then from Persecution, as appears from the Examples he allegeth, to press them, to this Patience. For among others, and above all others, he brings the instance of Job and His, by Name onely, is well as of the Prophets in General. (whom Christ says, they persecuted.) Thus chap. 5. v. 1. *Ye have heard of the patience of Job. His al- ledging the Prophets, is but a General, v. 10 Take the Prophets (not naming any) for an example of suffering, and of Patience.* But that of Job singularly, and by name; Now surely he would not cite His most eminent example, to confirm his exhortation to this patience he intended, of one, whose case did not come within the compass, and dint of his Exhortation. Let us therefore have recourse to Jobs case, and story His losses

Mat. 5. 12,

Patience, and

losses were but providential from God. The *Sabeans*, and *Caldeans* plundred him of his goods, and slew his servants. *And the fire of God, (or from God,) is fallen from heaven, so his messengers tell him-chap. 1. v. 16.* Tis true, twas the *Devil* out of spight, that moved them that did it; but they did it, not in a way of Persecution, but as *common enemies*; as when the *Clangs* of one country break in upon another. But it was *God*, and the *Devil* agreed it together; yea, and 'twas *God* gave first occasion to the *Devil*, to move him to have leave to do it. So as that was not, for the *Gospels* sake in the way of Persecution; nor did *Job* at all know of that transaction between *God* and *Satan*, not all that while his Patience was in the exercise of it. But took all as the hand of *God*, though extraordinary.

If you now ask a description of Patience, as it thus respects *Suffering the will of God*.

We must give it, as it is in the word of *God*, in the *height*, for that is the *Rule* it self that directs to it; and not *low*.

lown it, to what is found in our hearts.

And yet that which afterwards follows, and will confirm every tittle of it, is drawn mostly, from examples of the SAINTS, either in the old or new Testaments; which shew that it is attainable, though with allowance to defect, which accompany all Graces in this life.

“ It is a constn^t, thankfull, joyfull description
“ enduring, with perseverance to the of Pain
“ end of a mans life, all the tryals that ence.
“ are grievous; how great, how long,
“ how hopeless soever as to coming
“ out of them; mortifying and com-
“ pelling the inordinacy of opposite
“ passions, as Fear, Grief, Care
“ Anxiety, which will arise upon such
“ afflictions; with submitting to
“ Gods will, for Gods glory, and his
“ good pleasure sake; still blessing and
“ sanctifying God, in all; waiting
“ on God, and relieving ones self by
“ Faith, in what is to be had. IN
“ G O D and F R O M G O D, in
“ communion with him, and from his
“ love, in this life; In expectation
“ also of that glory, which is the Re-
“ ward, after this life ended,

I might, in this place, confirm every word and tittle of this description: either, out of Examples of holy men, or the Rules which the Word gives. But I omit the set collection of such proofs here: because that, scatteredly, up and down, in the particulars that follow, this will be found performed.

II.

GENERAL HEAD:

How Patience is wrought.

Besides, while I shew you how Patience is wrought, I do withal shew you the way and means to obtain it. For by the same it is wrought, by the same it is nourished, and maintained. And I shall not go out of the Text for this.

There are two Principals here, that work Patience. The first is FAITH, verse the 3d, Knowing this, That the trying of your [Faith worketh] Patience. And because in Gal. 5.6. It

is said, *Faith worketh by Love* : that is, *Faith worketh by Love* whatever it worketh : Therefore we must find also, that *LOVE* works *Patience*. And that you have in the 12 v. 10, *Bles-
sed is the man that [endureth tempta-
tions]* for when he is tryed he shall re-
ceive the *Crown of Life*, which the
Lord hath promised to them [*that love
him*] Why doth he put in [*to them* ^{Admonet:}
that love him] whilst he speaks of ^{Victores}
him that endureth Tentations ? But ^{omnium}
because it is *Love* inables a man to ^{Tentatio-}
endure temptation. So that *Faith* in ^{qui Deum}
the first place, and then *Faith* work-^{emint.}
ing by love in the second place, works ^{Nec aliade-}
patience, or enduring. ^{cans nosa-}
^{nimo defici-}
^{cum tenta-}
^{qui a preva-}
^{lei Mundi}
^{Amor.}
^{Verba.}

And the confirmations of these Two, ^{mur, nisi}
will give proofs to the latter parts ^{qui a preva-}
of that *Description* I gave of pati-^{lei Mundi}
ience, to wit, Those of the Souls re-
livering it self by Faith, by what is so cal in
be had in God, &c.

First, how doth *Faith* work *pati-
ence*?

Answe. First, in the General, *Faith*
is the *substance* of *things hoped for* ;
and indeed of all *things* that are *re-
vealed* ;

vealed in the Word. That is, it makes them *substantial and real* to a mans Soul. *Faith* does this, as the eleventh to the Hebrews shews. And thereupon *Faith* hath *all the Motives*, and *Considerations*, that the whole *Word* affords, *All* which it brings into the *Soul*, and makes them *substantial* to it, to support it in trials. *All* is *let in by Faith*: that is the *Tunnel* that fills the *vessel*. And by thus bringing home to a mans *Soul*, all the *Considerations* the *Word* affords; which may induce a man to *patience* it works it.

This is but *General*.

These *Considerations*, in the word, are *infinite*. And I cannot stand to instance. I will onely give what are *most proper to Faith*.

First of all, *Faith* hath a *privative* emptying *weak*: it empties the *Soul* of all its own *worth and righteousness*, and *excellency* in its own eyes; and gives a *thorough sight*, unto the *Soul*, of the *sinfulness of sin*, of its *spiritual sins*, and *contrarieties* of *All* in itself; unto *Holiness and Faith*: And withdraw fully

fully convinceth it, of its just deserved-
ness, to be utterly destroyed: and there-
fore much more of its due desert of al',
or any Afflictions, whatever; they
being any, or all of them far less then
destruction it self. And in the sight
and sence of these, Faith lays the Soul
a poor empty, naked wretched Crea-
ture, in all Spiritual respects, both in
the sight and presence of God, and in
its own eyes. And this helps greatly to-
wards working Patience. You shall ob-
serve, in that golden Chain of Graces,
whereof each latter link depends upon
the former, Mat. 5. v. 3, 4, 5. How
poverty of spirit is plac'd first, *Blessed*
are the poor in Spirit, that is, That are
emptyed of themselves, look upon their-
selves, as having nothing, deserved no-
thing, able to do nothing, spiritually.
And this true poverty of Spirit, they
have from Faith wrought: For *blessed-*
ness is onely pronounced of them that
believe, and of the fruits of Faith, in
them; according to that, Rom. 4. 7,
8, 9. Then *Secondly* follows, *Blessed*
are they that mourn, namely, for their
sins; that in the second place. And
then *Thirdly*, *Blessed are the weak*, that

is, those who in the sight of their poverty and sinfulness, lye at Gods feet, so subdued and affected, as God may do what he *wil to them*, or *with them*. Thus it is with them, when, they are thus *emptyed*, which is when they have seen their sins, and deservdness to be destroyed, & are humbled for them, and mourn for them. These foregoing dispositions work *meekness, submission to God*: they have nothing to say against whatever he shall do; but to *justify God in all, and to condemn themselves*. And all these make them willing and Patient to *take any thing well*, at the hands of God. It is an excellent speech (to our purpose) of the *Church* in that humbled frame of heart, you find her in, Lam. 3. 39. *wherefore doth a living man complain, a Man, for the punishment of his sin?* the *Church* expresseth it as the most brutish improper incongruity, unbecoming a man, such as there could not be imagined a greater. What? for a man to complain and think much at the punishment of his sins; *A man, to murmur* (as the word is) *against God!* *a sinful man, against the holy God, his righteous*

Judg!

Judge ! (And it is certain that thinking much is the ground of all impatience : And on the contrary, a submiss temper of Spirit unto God , is the ground of all Patience.) But why doth she put in, besides, to convince such an one, of the folly, injuttice, and iniquity of it, that he is a living man , why doth [a Living] man complain ? Art thou alive ? Art a living man still in this world ? Then hast thou little cause to complain , whatever thy misery be. Whilst thou art alive , thou art not destroyed. Consider, how Hell, and Destruction is thy portion , and the due punishment of thy sins : And so thou hast infinitely less then thou deservest ; and therefore thou hast no Reason to complain. The Church , out of her own sense and apprehension of this, had said before, v. 22. It is of the Lords mercies that [We] are not consumed. She faith not , that our goods are not consumed , or that our Houses are not burnt For indeed, that was the Churches very case when she spake this: Jerusalem was burnt , their Women ravished, their Goods plundred, their Bodies famished , as you read in the same

same *Lamentations*, almost every where.) But yet there was a remnant of Persons who were not consumed, and this said she, is of the Lord's mercies, of his tender mercies, out of his Bowels, as the word there is: And this being less then *Destruction* or being consumed, is her Reason for that expostulation fore-mentioned, v. 39. As also of that, her so great submission, from that v. 22. unto the 39. v. You find the very same to this, as a ground of Patience, expressed else-where, after the captivity ended, Ezra 9. 13. *Thou our God hast punished us [less then our iniquities deserve] after all that is come upon us for our evil deeds (say they) and for our great trespasses. Shall then a living man complain for the punishment of his sin, when it is so infinitely, far less then he deserves? This consideration works patience, as it hath reason: if a man deserves to be *Hang'd, Drawn and Quartered*, and he is but burnt in the hand, shall this man complain? let that man down on his knees at the Bar, and thank the Judge, or Prince, that he had not his due desert, *The Gallows*. And the consideration*

deration of this is that also, which makes a man accept the punishment of iniquity, as you have it in Levit. 26. *if ye accept the punishment, &c.* That is, if ye kiss the Rod. And what makes a man come to accept the punishment of his iniquities? Oh the punishment of my iniquity, is infinitely far less then I deserve, for (thinks) *Damnation is my portion.* This is the first thing that works Patience, the consideration of our own deservedness to be destroyed, and this is from the impugning work of Faith.

Secondly, *Faith brings home to a mans Soul the dominion of God, and the Sovereignty of that dominion over a mans Soul and person, to do what he will with them; and that may very well hush and quiet a man.* In the ninth of Job 12. Behold He Taketh Away (destroys a City, a Nation, suppose, as in the 12. chap. v. 23. *He increaseth the Nations and destroys them, enlargeth the nations and straitens them again*) And who can binder him? (as in that chap. 9.) And who will say unto him, what dost thou?

thou? As it follows, If God will not withdraw his anger, the proud helpers stoop under him: Or the helpers of strength (as in the margin) they bowse under him. He took away your goods, and who could hinder him? The Fire burnte this City, notwithstanding all the Inhabitants that were interested, and able to have quencht it: yet the strong helpers, stood helpless looking on, weeping, shaking their heads, and crying Alas; for Why who could hinder him? they ALL bowed under him. And again, Job. 34. 31. Surely it is meet to be said unto God, I have born chastisement, I will not offend any more. For as v. 33. Should [IT] (the evil, or the good, he is pleased to bring on thee) be according to thy mind? (Hebr. Should it be from with thee) that is, from what is in, and with thee? Must he ask Counsel first of thee, and know what thy mind is? He will recompence it (or dispence it as he pleaseth) whether thou refuse, or whether thou choose; that is, whether thy mind be for, or against it: And not I, (This is the speech of Elihu, in the Person of God)

nor God, and on his behalf) That is, when shouldest thou dispose of all these things for me, [and **NOT** I] - my self ? (says God.) This may, and must silence all, and every man, as well as it did Job there : For it follows, Therefore speak (if thou hast any thing to say against this) what thou knowest : As if he had said, this is not to be contradicted, but to be wholly submitted to.

But my Brethren, *Faith brings home to the heart, a message of an higher Sovereignty, even of love from God born to you, and tells all you, that sincerely profess an interest in God, that God hath shewn his absolute Dominion already, towards you in saving your souls.* (It is an absolute Dominion, that, as *Rom. 9.* shews.) And what else is the meaning of that speech, *I will be merciful to whom I will be merciful?* It is a speech of Dominion. Well : Hath God shewed his Dominion in saving thy soul with difference, hath he shewn it on *this, the good side?* Then truly thou maist very well give him leave to exercise his Dominion over *all* else that thou hast ; thou

thou maist very well be content, He shew his Dominion upon thy lumber, and thy appurtenances. He might have shewn his dominion in destroying both your Goods, and Souls too, as he did the Sodomites, when he burnt their City.

But thirdly, *Faith brings home the love of God*, the Souls interest in God with a Communion and fellowship with God; which may well serve to strengthen patience in the greatest distresses. This you see in *David*, at *Ziglag*, when the city was burnt, (I therefore instance in it) and his Goods all plundered, and his Wives carried away: And *David* was greatly distressed, the people talking of stoning him: *Then*; it is said, *But David encouraged himself in the Lord his God*: His interest in him, and the coming in of his love, as being his God, did hearten and strengthen him against all, *1 Sam. 30. 6.* Likewise, in extremity of famine, when there was not bread, nor Oyle, nor Wine, nor meat to eat, this wrought the like, *Hab. 3. 17, 18.* *Although the Fig-tree shall not blossom, neither shall fruit be in the vines, the*

the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall. Here are all those things enumerated, as wanting, that are the means to support life and nature, (and it is the want of food and raiment for you and yours, is that you fear in the loss of your goods, and loss of your lively-hoods) Yet (says he) *I will rejoice in the Lord, I will joy in the God of my salvation.* A man hath all in God, afore him still. And Faith brings home all in God, or carries the heart out unto God, to fetch in comfort from him, in these the greatest extremities. There are two things there distinct. He first, sayes, *He will rejoice [in the Lord,]* Even in what the Lord is in himself : *A God blessed for ever, Amen !* And, if God be happy and blessed for evermore, I cannot be miserable, sayes that Soul, that can rejoice in this, that *However God enjoys a perfect blessedness ;* And I do so rejoice in that, that whilst God continues to be God, and these apprehensions and disposition of heart, dubious continue in me, I have enough. The

Second

Second is, that he is my God, the God of my salvation, so Habbakuk, I will joy in the God of my salvation: And then to be sure, while he is happy, I shall be happy; indeed; The Lord is my portion saith my Soul, Lam. 3. in the midst of those troubles. The Lord help us to Faith!

My Brethren, the love of God is brought in by Faith, will help a man to bear up under any condition. You know that place, Rom. 8. He had triumphed in the love of God, v. 31. if God be for us, who can be against us? and v. 35. Who shall separate us from the love of Christ? shall Tribulation, or distress, or persecution, or famine, or nakedness, or sword? Mark his resolution, expressed therupon, in v. 37. IN ALL IN ALL THESE THINGS we are more then conquerors [through him that loved us.] That speech, Nay in all these things, is a triumphant slighting of all he had reckoned up, and it was, all in any way formidable, or that might be judge'd opposite to our comforts in this world. And yet speaks not that rare and faithful man, the love of God and Christ, seemingly such, few, and niggardly poor adversaries, as not enough,

or not of might enough for them to try their strength upon : and is, as if he had said, *are these all, that come out against us, and threaten to hurt us?* But are these all, indeed ? *¶ A X,* then says he, if these be all, we are safe enough, *We are more then Conquerours in all these :* But how comes this to pass ? 'Tis added, *Through him that loved us.* Not only in that he loving us, joyns his strength to ours, to support us : But it is also meant *Objective*, that the *love of God and Christ coming in fresh upon our hearts, the apprehension of that* is sufficient ; and in that respect he says *through him that loved us* : 'Tis *Objective* spoken, of Christ's love, as is the object of our Faith, and not only *assister* : We are more then Conquerours, through his love taken by us, and shed abroad in our hearts ; and by reason that his love comes in, and supports us under all, and helps us to Conquer all, As *Faith* hath all in God to rejoice in, and so helps the soul to *Patience* : So especially with his love, in all sorts of distresses. Fourthly, *Faith* tells us that there will

will be a good issue of all, as to the
ther world; yea and in this world all
in such things that relate to that worl
Luke 21. 18. 19. He had spoken
fore in that chapter, of the greatest
stresses that could befall men / as,
you read the verses before, appeared
and also of such as should fall upon
people of God amongst them personall
as well as upon the *Nation* of the Je
in their final desolation : And besid
that common Calamity which bef
the people of God with the rest of the
Nation, he says, over and above, th
shall first lay their hand on [*YON,*]
12. And persecute [*you,*] deliverin
you up to the Synagogues, and into pr
sons, and shall [put some of you
deaths;] (It is in all three Evangelists
And in the 16. v. Ye shall be betray
both by parents and Brethren, a
Kinsfolks and Friends, and ye sh
be hated of all men for my names sake
But says he, Comfort your selves w
what will certainly be the issue, v. 18
There shall not an hair of your ha
perish. How? Not an hair of your ha
perish! What a strange saying is this.
When he had said just afore, the
show

should be persecuted and put to death. How doth he say then, *not an hair of your head shall perish?* Why, because the issue shall be such as should make amends for every hair; The soul shall say, I have not lost an hair: Nay besides those of you, they cannot put to death, shall have an hundred fold, and that in *this life*, (as elsewhere) in spiritual blessings. And *Faith* eying these things, believes the Soul. Observe but what follows there as to our purpose in hand (for which I quote this place) in v. 19. (the very next v.) *In your Patience possess your Souls*, the meaning from the *Coherence*, is, you may well possess your Souls in Patience, for I have told you, the issue will be most blessed and Glorious.

Fifthly, *Faith* brings in *Heaven* as the Reward of patient enduring, thus in chap. first v. 12, of our Apostle. "Blessed is the man that endureth temptation; for when he is tryed, he shall receive the Crown of Life, which the Lord hath promised to them that love him. And this is the Conclusion of his present discourse about patient enduring

Omnis vir-
tutes cer-
tiant, sola
Patientia
vincit &
coronatur.

enduring : [*When he is tryed*] that is, when his tryals are finisht and gone through with : And his *Faith* hath all along, wrought *Patience* in his course, 'Tis persevering *Patience*, or endurance receives this *Crown*. Other Graces strive, but *Faith* and *Patience*, they *are Crowned*. And further in proportion it holds, that as mans Tryals and Temptations have been, and his *Patience* suitable, such shall the greatness of his *Reward* be ; and accordingly it is issued forth unto him. And *Faith* in the intuition of that *Glory* heartens *patience*, Rom. 5. *Faith* having caused us first to *Rejoyce* in the [*hope of the glory of God*] v. 2. causeth us also to *glory in Tribulation*, v. 3. in the strength of our *hope* in that *Glory*. Which *hope* is said further to be increased in us, through *Tribulations* their working *patience*, v. 4. As thus, *patience* works *experience*, v. 5. that is, many a fresh *experience* of our own graces, and Gods dealings in those Tryals : And those experiences do work up an *hope* or *assurance* of *Glory* (as 1 John 3. 2.) to that degree of firmness, that maketh us not *ashamed*, not in respect only of the *real*

in real disappointment of that Glory, at
the death, but not in a mans own hope
thereof, in his own heart, (For in re-
spect to that hope of his this is spoken)
because that over and above, and be-
sides those foresaid experiments, *The*
love of God is shed abroad in our hearts
by the holy Ghost, himself immediately,
who is given to us: which shedding, &c.
of Gods love, is no other then the car-
nest, and prelibation of that Glory. And
this is given as the reward of our pa-
tience and tribulations, which are but the
loss of things Earthly, in Exchange for
which we receive this *hope and begin-*
ning of Glory. If thou hadst had all the
Brass and Pewter that was in thy house,
and hath been melted by this Fire,
herewitchall turned into Gold; and
the stones that paved thy yards, or the
ricks or lime that raised thy walls, all
changed into precious stones: thy glass
windows, that were dissolved, converted
into Diamonds; thou hadst little cause,
complain at the loss. Now read If.
4. 11, 12. "O thou afflicted, tossed
with tempest, and not comforted.
Behold, I will lay thy stones with
fair Colours, and lay thy f. under-

Patience, and

" ons with Saphirs: I will make thy
 " Windows of Agats, and thy Gates
 " of Carbuncles, and all thy borders of
 " Pleasant stones. And if thou hast
 gauen any encrease of Grace by these
 losses, then hath much of this in *Isaiah*
 been truly and spiritually fulfilled in
 thee. And these repaires are in this life
 But besides that, *Thou hast a building*
made without hands, eternal in the
Heavens, 2 Cor. 5. 1. Which stands
 ready for thee. Those believing *He-*
brews, might well suffer the spoiling of
their Goods with joy, whilst they found
 sealed, and put into their hearts, *Bills of*
Exchange to receive all again, in Eter-
nal treasures in heaven. But this was
 their very Case, " Yet took joyfully the
 " spoiling of your goods, knowing in
 " your selves, that ye have in heaven
 " better and an enduring substance
Heb. 10. 34. And this happy lot will
 come to be thine, if thou exercisest upon
 thy losses, *faith and patience*: It fol-
 lows in that *Heb. 10.* the following
 verses. " Cast not away therefore your
 " confidence, which hath great recom-
 " pense of reward: For ye have not
 " of Patience, that after ye have done

" th

“ the will of God, ye might receive the
“ promise. *This for Faiths working*
“ *Patience.*

I I. Our **L O V E** to God, works
P A T I E N C E.

Love to God in us, works patience,
or *Faith by Love*, as I shewed
out of v. 12. Love to God makes us
cleave to God, and so to follow him
through all weathers and endurances.
That great Convert (in whom at his
Conversion, *Faith and Love were so a-*
bandane, as 1 Tim. 1. 14.) his Heart
through *Love* to the name of Christ,
caused him, in the highest passion, to
utter, “ What mean you to weep and
“ break my heart ? for I am not ready
“ to be [*BOVND*] only, but also,
“ [to *DYE*] at Jerusalem, for the
“ name of the Lord Jesus, *Acts 21. v.*
13. It was *Love* to that *Name* that fi-
red him, yea his *Love* was wrung up
to such an intense degree, as he could
have wished to have been *accurst* from

Christ for Gods Glory, in the conversion of his brethren, *Rom. 9.* I wonder how he would have done for *Patience* under that curse, if in Hell: But that *Love* which wisht that curse, would have wrought it: and so thought he, or he would never have wisht this. Upon the like account of *Love to this Name*, Those two Apostles rejoiced to suffer shame for his *Name*, as *Acts 5. 41.* *Love* makes the Gloryfying of God, and *Christ*, and the will of God, which is alwayes for his Glory, dearer then all things to us. Yea, that God should have his will, for his own Glory, (if it be the will of God) says the Apostle, of our Sufferings, abundantly stirs the heart in all. Tis true, I may be punished in my afflictions for my Sin, and humble my self for that: But beyond that, it is the good pleasure of God so to have it, and I rejoice in [that] says *Love*, That his *Will is done*. As truly that 'tis done upon me, as that by me. And, *God is the word of God*, in both; and *Hallowed be his Name*! In that *Rom. 8.* where (as you heard) We are more then Conquerours in all these things, [through him that loved us] that

that love of His, to us, is alone indeed openly or expressly mentioned, yet with all it is our love to him, that, tacitly is insinuated to be a concurrent cause therewith; you must take that in, too: For the intent of those very words is, that the Soul apprehending his Love (Who is *THAT LOVER* (as ^{τὸν αἰγαλόν} ^{τοντον}) out of a reciprocated Love to him again, doth hearten us in the *conflict*, unto this *Conquest*. And yet there is one *small word*, put in, that further argues this, 'tis in v. 26. [For thy sake] we are killed all the day long. Our lives being in jeopardy every hour, and we are counted as sheep for the slaughter; and this [For thy sake] you have in the 44. Psal. And he quotes it out from thence, as is is written (says he) For thy sake, &c. Now therefore it is evidently, the Love that is in us, to him, and our cleaving to him therewith, that is there held forth, as that which makes us willing to suffer and endure; in that it is for his sake. And although the Apostle in his discourse runs upon the magnifying Gods love, and Christs love to us, as that, which (apprehended and taken in by us) doth principally

work this effect : Yet the Psalmist on
 "the other side, sets out " The love of
 "the Church to God, as the concur-
 "rent cause, v. 17. All this is come up-
 "on us, yet have we not forgotten thee,
 "neither have we dealt falsely in thy
 "Covenant. And v. 18, 19, 20, 21,
 "22. Our heart is not turned back, nei-
 "ther have our steps declined from thy
 "way : Though thou hast sore broken
 "us in the place of Dragons, and cove-
 "red us with the shadow of death. If
 "we have forgotten the Name of our
 "God, or stretched out our hands to a
 "strange God, shall not God search
 "this out ? For he knoweth the secrets
 "of the heart, yea [FOR THE
 "SAKE] are we killed all the day
 "Long ; we are accounted as sheep to
 "the slaughter. If Faith and Love,
 once but sayes, It is for thy sake, Oh
 God, Wny then sayes Patience, I can
 bear it, yea rejoice in it, for his sake
 that loved me. And look as the A-
 postle sayes, he could do all things
 [through Christ] that strengthened
 him, so love can do all things [for
 Christ] that loved him, and gave him-
 self for him.

And

And (to conclude this)

If love to our Brethren, which springs from love to God, works so great a Patience towards them: as in that Scripture, *Love suffereth long, and is kind, envieth not, rejoiceth not in evil, bears all things, hopes all things, endures all things, 1 Cor. Chap. 13.* All which is spoken of (as in thole words) of our love to man: Though it was our love to God, that is urged, and spoken of in all the words afore; and is the Spring of this our love to man. Now if love (I say) unto man, works so much Patience, in things, perhaps that are yet eniurious to us, and not only burthensome, from them. And in a manner all those Elogies of love there, doe run upon, and speaks Patience; that Patience being the proper fruit of that love. What else doe suffering long, bearing and enduring all things, with the rest, sound and signify? Then much more (I say) will love unto God, (the cause of this love to our Brethren) enable us to doe the like towards him, who can do us no wrong, nor hurt; but is *Holy and Righteous in all his works;* and *all whose ways (and goings forth)*

to us) are Mercy, and Truth: And for whose sake also it is, that we bear so with our Brethren; and who hath loved and given his Son for us. It was a great speech of an holy Soul, in an unkindly trial from man. *That man should deal thus with me, I should have much ado to bear it* (as David said) *but it is God, and I can take any thing well at his hands.* And this for the second general Head.

III. Section.

III. GENERAL HEAD.

What is the Perfect work of Patience.

IN General, a thing then is perfect, when all the parts that belong to it are finished: As then, the Creation of the world, is said to be perfect, when, as Gen. 2.1, 2. The heavens and the earth were finished, and the hosts of them: So, when all the whole of the work of Patience, in its several parts, &c. is accomplished, then patience hath its perfect work.

There

There are four Branches of this Head
that compleat it.

1. Its private work.

2. Its positive acts.

3. Its positive fruits.

4. Its Adjuncts of perfection.

All which go to make Patience perfect; And the Proofs thereof will confirm every tittle of the forepart, and body of that description I gave of patience, pag. 46.

I Branch.

Its Private Work.

I begin with its privative work. And that lies in this: when faith by patience doth mortifie turbulent passions that still arise, and are opposites thereto. And as love, when perfect, casts out fear, (1 Joh. 4. 18.) So then Patience is Perfect, when it expels those contrary passions: or else likewise, too intense thoughts, or perings upon our misery, and crosses; so as our minds are chained and tyed to those objects, and taken off from all other. I take Thoughts in, because Christ say,

says, Luke 24. 38. *Why doe [Thoughts] arise in your hearts? Why are you [Troubled?]* For when troubles sink deep, they send thoughts up fast: as when weights are hung upon a clock, or jack, they make the wheels run swiftly: And so inordinate affections cause an inordinacy of thoughts; and a fixing our minds to one thing; as upon what we have lost, or are like to suffer. Now perfect patience corrects and orders the extravagancies of all these, reduceth a man to possess his own soul: as Christs phrase is, in Luke 21. 19. *In your patience possess ye your souls, and thereby to dwell in a mans self:* whereas the violence of such affections, hurry us out of our selves; and throw our souls out of doors: that we are not within, or our selves.

To instance in some particular passions.

I. Inordinate Grief. You know how *Jobs Patience* is cried up: and that by our Apostle. For when he suffered the loss of all, both his children and estate, &c. yet he expressed no grief, no trouble at all, that we read of, upon the hearsay and tidings thereof

thereof; and sure if there had been any, upon those occasions, the story would have told it, as it doth his other impatiences (which were upon other and higher pressures of another kind) afterwards: But all you read of him upon occasion of those outward losses in chap. i. is *Allmiser Patience, and submission to God. The Lord (says he) gave, and the Lord hath taken away, and 'tis the Lord who hath done both, and blessed be the Name of the Lord, for both.* And in *ALL THIS charged not God foolishly*, says the last verse.

2. *Envy and passionate Anger:*
1. *Envy*, which is apt to rise, when others have no such afflictions, or losses. As that such and such a one, and of my rank, should escape with his goods, &c. *when the loss falls heavy on me*, saith the sad heart: This secretly regrets. Good people are greatly apt to this. *The Spirit that is in [us] (in us Saints) lusteth to Envy.* But God, in the end, gives more Grace, that is, when men are humbled (as there, 'tis said) and broken; which is usually, when they have been exercised.

cised with great sufferings. The different condition of the *holy Apostles*, and some other Christians, in those primitive times, gives demonstration of such a *patience* in this case. There were no men so eminent for *sufferings* and *patience*, next the *Lord Christ*, as the *Apostles* were, who yet viewing other Christians (as take the *Corinthians*, 1 Cor. 4. 8. 9.) how they were full, &c. Now ye are full, now ye are rich, now ye have Reigned as Kings without us. It was a City very rich, and the Christians in it, had a fulness of outward things, when he wrote this; they were full and rich: But as for us, (says he) God hath set forth us *Apostles* last, as it were appointed to death &c. Ye are honourable, but we are despised; we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our hands: being reviled, we bless: being persecuted, we suffer it: being defamed we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. And yet he did not at all envy this their

their fulness in the least ; No, he wisheth them all true prosperity, would to God ye did reign, v. 8. that is, in true and spiritual respects ; he wisheth them all good rather, in all inward enjoyments, of God and Christ, together with their outward riches, &c. Now what was it, that had so much rooted up envy, &c. in him, and the other his fellow Apostles ? It was his sufferings, and wants, and their being made spectacles to Angels and men (as there :) This had wrought his, and their Spirits to this. In the Old Testament, Joshua, though he proved a man of a choice Spirit, yet when he was young in years, and but a young beginner in Grace, envy rose up in him, for his good Master, Moses spake. Eldad and Medad Prophesie, says he I Numb. 11. 29. But Moses said unto him, Enviest thou for my sake ? and so reproved him ; and thereupon expresseth his own heart, thus. Would God, that all the Lord's people were Prophets ; and that the Lord would put his spirit upon them. Now whence arose this blessed disposition of heart, thus free from envy.

envy in him? In the very next chapter you meet with another instance which gives a true account both of his not envying others, as also in bearing the envy of others against himself sharpened with the highest provocations unto ANGER, (which was the second.) It being unkindly, as unreasonable. 'Twas the envy of his own, onely, Brother and Sister, for this, that God had chosen him to utter his mind by, unto his people, and reveal himself, *so as never to any man,* (as Gods testimony of him is in that 12 Chap.) Whereupon they had said, v. 2. *Hath the Lord indeed spoken only by Moses? hath he not spoken by us?* Thereupon follows the Account, or bottom disposition of Spirit, which made him bear both this and the former, v. 3. *Now the man Moses was very meek, above all the men which were upon the face of the Earth.* And so good man, he would himself have passed this by, and have taken no notice at all of this affront: but that God, ('tis there said) heard it, as noting that *He* would not put it up so, for *Moses* sake. Now what was it, had

had tamed, and made Moses thus meek, and calm, and passive? Certainly His great Afflictions. And his Faith, having been exercised thereby had brought Patience in him. Heb. 11. By Faith, (v.24.) he chose (v.25.) Rather to suffer afflictions, &c. and accordingly had lived forty years, a mean Shepherd, a servile life, an exile, a banished man, from Pharaohs Court Honours and pleasures of it, as an underling, in hardship and durance. And it was a sudden Tryal, for he fled for his life at an hours warning: as well as a sore and long Tryal of forty years; and these sufferings (great as any mans in that age) made him ~~meek~~ [very Meek,] which word the Dutch Annotations render, [Patient.] The Hebrew word hath affinity with afflictions (faith Ainsworth) which had taught him Patience, as sufferings did Christ, whose type he was. These had subdued anger and envy in him, unto this so high a degree: And Patience had its perfect work. For, otherwise we find he could be angry at times, Exod. 11.8. & 26.20. & 31.19. Lev. 10.16.

Heb. 5.

Num.

Numb. 16. 11. and 31. 14. and Pa
chap. 20. 10, 11. as Ainsworth hath
collected them.

Jesus Christ hath taught us a lesson
against this envy, Mat. 20.15. Shall
I not do what I will with mine own?
Are not all things mine? And wilt
thou envy that I have taken them
from thee, and not done so, from an-
other? Shall thine eye be evil be-
cause I am good? Shall a man be sick,
that another is in health?

3. *Inordinate Fears.* When too
much trouble comes upon us, we use to
fear too much, at the present: And
are apt to project a thousand things
for the future; as that poverty and
beggary will follow: many such fears
lay hold upon us, because we see God's
anger hath begun, and we know not
the worst, nor when or where it will
end. But saith Christ, Rev. 2. 10.
[Fear] none of those [things] that thou
shalt [suffer.] Be thou [faithful]
unto death, and I will give thee a
Crown of life. Faith and faithul-
ness unto God, or constancy in endur-
ing unto death, he here opposeth to
Fear: and Faith works Patience, and
Patience

and Patience eats out fear. FORTITUDE and
courage differs from patience in this,
that a stout courage in a man of a
great Spirit, shall indeed overcome
FEAR, if so be he sees any hope of
evasion : and so will rouse a mans
Spirit up to resistance, and defence.
But patience, though it sees no hope,
as to this life, yea nothing but pre-
sent death before it, it will yet strength-
en the heart to bear it, and make a
man [Faithfull unto death] and
constant, without prevailing fears, e-
ven unto death.

4. Murmuring against God : pati-
ence works out that : As in Job : The
Devil prov'd his blaspheming : He
will blaspheme thee to thy face : He
made sure account of it ; and would
needs turn Prophet, and prophesie what
Job would do, and that before God.
But the devil was befoo'd, and proved
a lying Prophet : Job instead of blas-
pheming God, he blesseth God [In all
this Job charged not God foolishly.]
I may say of it as in the Revelation,
twice 'tis said of the Saints, Here
was the patience of Job. And it was
that patient frame of Spirit, that God
had

had wrought in him, which the Scripture so extols, that enabled him hereunto.

5. *Faith by Patience mortifies inordinate CARES.* Against the times of those great distresses, that were to come upon the Jewish Nation, and among them, upon the Christian Jews in that Nation, afore the destruction of Jerusalem, (which would try every vein in their hearts.) Christ gives two special exhortations, besides divers others, *Luke 21.* The first, *In Your Patience,* (that is, that Patience which is truly Christian, and properly Yours) possess your own souls, v. 19. The second, *Take heed to your selves,* least at any time your hearts be overcharged with [the cares of this life,] *unipurnal Cares* do (as the word imports) distract the Soul, scatter it into wilde thoughts and wandering anxieties: But patience (which Christ first exhorts to) calls all in, and orders all to keep home, and not stir out of doors, abroad; composeth all so, as a man possesseth his own Soul. In *Phil. 4. 6. 7.* Be careful for nothing, but in every thing

by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, &c. I instance likewise for this, in the difference of the two grounds in the Parable of the Sower, 8 Luke 14, 15. Of the Thorny ground, 'tis said, That the word was choked by the Cares of the world. But of the good ground oppositely, that it brings forth fruit with patience. Patience is contrary unto cares as well as unto unquietness, or to other inordinate affections.

This for Patience, its private Work.

II. Branch of the III. HEAD.

ICome secondly to Positive Acts and workings of patience, which are many. To begin with the lowest, and so rise to the higher.

1. Patience includes, and comprehends an Act of [Waiting] upon God, and his good pleasure. Waiting is an act of faith continued, or lengthned

bus: and where *faith* would of it selfe
be short-winded, *patience* eeks it out. *The daughter helps the Mother*, with
an expectation of an happy issue. *5. Psalms*.
You find waiting involved in *patience* as an eminent act thereof, v. 7.
" Be [patient] therefore, Brethren,
" unto the coming of the Lord: behold
" the Husbandman [waiteth] for the
" precious fruit of the earth, and hath
" long [patience] for it, untill he re-
" cieve the early, and latter rain.
Look how and in what manner the Hus-
bandman waits, so he sets out, and ex-
horts a *Christian Patient* man should
do. *Mic. 7. 7.* " Therefore I will
" look unto the Lord, [I will wait]
" for the God of my salvation, my
" God will hear me, &c. Untill he
" plead my cause, and execute judge-
ment for me, &c. v. 9.

2. *It is a waiting with quietness.*
And that's *Patience* work too. *Patience*
is not an enduring simply by force,
(which we call *patience per force*) but
with quietness. In the third of *Lament.*
the *Church*, in her doleful condition,
expresseth the *afflings*, and *workings*
of her own *soul*: Although she speaks
in

in the third person, (which is usual in the scripture) yet means her self, v. 26. *It is good that a man should Quietly Wait for the salvation of the Lord.* This was uttered when she was under the yoke, and so was a fruit of patience, v. 27. *it is good for a man that he bear the yoke in his youth.* It is the nature of Faith to quiet the heart in God, *"Isaiah 26. 3. Thou wilt keep him [in perfect peace,] whose mind is stayed on thee : because he [trusteth in thee.]* And chap. 30. 30. in quietness and [confidence] shall be your [strength.] And when Faith hath wrought patience, it quieteth the heart much more. Patience speaks quietness in the very sound of it. And the reason is, because it hath a strength accompanieth it, *1 Col. 11. [Strength-ened] with all might unto [all Patience] and long suffering.* And thence far forth as Faith and patience do strengthen the heart, so far we are able to bear and that with quietness. *Let not your hearts be troubled, faith Christ, John 14. Why ? You believe in God, believe also in me, Faith in them will cause trouble to fly away.* Which

*Fides habet
vim quieti-
tivam.*

Which is a great part of Christ's meaning, when he says *in patience possess your souls* that is, dwell quietly in your own spirits, as a man doth in his house, which *our Law* tears his *Castle*.

3. Patience carries on the *heat* without fainting or discouragement, *this cause we faint not*, *Isaiah 42*. The Meekness and patience of Christ is there first set forth, v. 2. *He shall not cry, nor lift up his voice to be heard in the streets*. Then follows v. 4. *He shall not fail, nor be discouraged* [i.e. be broken] (as the Hebrew is) that is, in spirit, so as to cease from what God had given him to do, or suffer he should go on with his work, till he had perfected it.

4. Patience in all sufferings, submits to God, and the will of God. The Apostle sedulously puts in [if it be the will of God] when he had occasion to mention their sufferings; and he does it twice, 1 Pet. 3. 17. if it be the will of God that ye suffer. And chap. v. last, Wherefore let him that suffereth according to the will of God, &c. And in chap. 1. 6. [if need be] that is, if the God see it requisite, to bring them to you

you : And the Apostle would needs bring these clauses in, though by way of *Parenthesis*; so in two of these places mentioned. The *Stronger the sufferings are, the stronger is the will of psal. 51.* God in bringing thole sufferings. And + See it is *Patience in the Soul, that works Piscator* the heart to *submission to that will*, and the *Psal. 39. v. 9. I was dumb, I opened Dutch An-* *not my mouth [because thou didst it.] notat.* And *Then, when he confess his sin of Bath-* why it *sheba, and murdering Vriah, he consi- may be so* *dered not the wrong done them, in judged, is* *comparison of That he had done a. the confor-* *gainst God, therein : Against THEE, which* *against THEE onely have I sinned, and these pa-* *done this evil in thy sight. And now, sages in* *when a retaliation for that sin, in the the Psalm,* *rebellion of his own Son Absolon, came v. 8. Ma e* *upon him, and Shimei had likewis: bit- me not the* *terly cursed & reviled him (which some of the foo-* *latter expositors have deeneed to have lib, and* *been the occasion of that Psalm.) * He this speci-*

ally. v. 9.
I opened not my mouth, because thou didst it, do hold with that story, 2 Sam. 16. 10, 11. When Shimei did curse him, upon occasion of what, David, similarly, spake thus : The Lord hath said to him, curse David ; who shall then say, wherfore hast thou done so ? Let him alone. The Lord hath bidden him. Which is just as here [The Lord hath done it.]

in like manner, in *this his punishment*,
layeth aside the consideration of *all instruments*, that had brought those evils
on him, (whoever they were, whether
it were these or some other) and looks
only unto *God*, and submits, [*because*
thou hast done it.] And though he
confesseth, that he was in a furnace
first, notwithstanding his fixed reso-
lution to have been dumb as for speak-
ing any thing that should favour of
murmuring, afore men: Yet his flesh
and corruption boyled within him, (as
that useth to rise and work in us first)
so v. 2. "I was dumb with silence, I
"held my peace, even from good: And
"my sorrow was stirred, or my distem-
per wrought the more, " My heart
"was hot within me; whilst I was
"musing, the Fire burned. Then
"spake I with my tongue: And what
he spake, favours of a man weary of
life it self: For he would needs know
of *God* when his life should be at end;
thus v. *So impatient was he*? Yes,
but then when his grace came more
deeply and throughly to be stirred, and
Patience to have its perfect work;
he then considers Gods hand alone in
it;

it; how that it was HE, had stirred up the Spirits of those wicked Ones against him; and found that himself had to do with *God alone*: And then, he was *Dumb, and silent indeed, to purpose*. And truly his heart at that time (if the occasion were that of *Shimei* and *Absalom*) had been wrought up into as blessed a frame of *submission to God*, as ever afore, or after, in all his *life time*, as his words (in that chapter aforementioned) do declare, 3 *Sam. 15. 25, 26.* “*And David said, “if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, (viz. the Ark) and his Habitation: But if he thus say, I have no delight in thee: [Behere I am, Let him do to me as seemeth good unto him.]*” He herein perfectly gives up himself to Gods good pleasure. And it is as if he had said; If it be good in his eyes so to deal, it shall be so in mine; I wholly give my self up unto whatever his design is upon me; Yea, he casts away him self into the *supposition of Gods having no delight in him*; which is the *most afflicting supposition, a Godly man*

in like manner, in this his punishment, layeth aside the consideration of all instruments, that had brought those evils on him, (whoever they were, whether it were these or some other) and looks only unto God, and submits, [*because thou hast done it.*] And though he confesseth, that he was in a fumeat first, notwithstanding his fixed resolution to have been dumb as for speaking any thing that should favour of murmuring, afore men: Yet his flesh and corruption boyled within him, (as that useth to rise and work in us first) so v. 2. "I was dumb with silence, I held my peace, even from good: And my sorrow was stirred, or my distemper wrought the more, " My heart was hot within me; whilst I was musing, the Fire burned. Then spake I with my tongue: And what he spake, favours of a man weary of life it self: For he would needs know of God when his life should be at end; thus v. So impatient was he? Yes, but then when his grace came more deeply and throughly to be stirred, and Patience to have its perfect Work; he then considers Gods hand alone in it;

it; how that it was HE, had stirred up the Spirits of those wicked Ones against him; and found that himself had to do with *Gad alone*: And then, he was *Dumb, and silent indeed, to purpose*. And truly his heart at that time (if the occasion were that of *Shimei* and *Absalom*) had been wrought up into as blessed a frame of *submission to God*, as ever afore, or after, in all his *life time*, as his words (in that chapter aforementioned) do declare, 2 Sam. 15.25,26. "And *David* said, "if I shall find favour in the eyes of "the Lord, he will bring me again, "and shew me both it, (viz. the *Ark*) "and his *Habitation*: But if he thus "say, I have no delight in thee: [Be- "here I am, Let him do to me as "seemeth good unto him.] He herein perfectly gives up himself to Gods good pleasure. And it is as if he had said; If it be good in his eyes so to deal, it shall be so in mine; I wholly give my self up unto whatever his design is upon me; Yea, he casts away himself into the *supposition* of Gods having no delight in him; which is the *most* afflicting *supposition*, a *Godly man*

can make to himself, of all other : so perfectly did his will apply it self to God his will. He had professed his waiting on God just before in that Psalm ; *Now Lord, what do I wait for ? My hope is in thee.* And now he adds [*I am*] dumb, so for the present, and [*I will be dumb*] so for the future : I will never open my mouth about it. *Piscator* and the *Dutch Annotations* read it thus, in both Tenses.

5. Patience makes a man not Dumb onely, or not to open his mouth through submission : But, it makes him put his mouth in the dust : whereby a deeper humiliation and submission is yet expressed. 'Tis a farther humiliation to lye at Gods feet, with his face on the drift, which is as low, as the person can go : that if God will tread and trample upon him, there he is ; and in that posture, presents, and declares himself ready for that, or any dispensation from God, *Law. 3.* The Church did not onely wait, v. 25. And wait quietly, v. 26. and then sit down, and keep silence, v. 28. But did put her mouth in the dust, v. 29.

But you will say, all this was done,
when

when the Soul had hope, as appears in those words, in that 3 of Lam. v. 26. "It is good that a man should hope" and wait quietly: and v. 29. He puts his mouth in the dust, if so be, there may be hope. And indeed David in the 29 Psa'. and likewise in those places cited of him, out of Samuel, he had *hope* concerning that particular thing, he yet submitted unto God in, as at the seventh verse of that Psalm appears. And now Lord what do I wait for? [my hope is in thee.] And then mentions the deliverance wherein his *hope* lay, in v. 8, 9, 10. And thus when Shimei curst him, his soul in like manner did gather up *hope* the more upon it, that God would bless him; 2. Sam. 16.12. *IT MAY BE* the Lord will look on mine affliction, and that the Lord will require me good for his cursing this day. But yet I confess his *hope* there, and the Churches afore, did each rise up but to an [it may be.]

6. *But* *Gospel Patience* (sixthly) will work an effect, when there is no *hope*, as to the things and concernments of this life. *David* and the

Church said, if there may be hope; but Patience will say, if there be no hope, that is in this life, that ever I should come out of this trouble, (I differenced patience from Christian Fortitude afore, by this.) The Apostles did put primitive Christians over to the day of the Restitution of all things, and the Refreshing that should be then. Thus Jam. 5. 7,8. "Be Patient therefore, Brethren, [UNTO THE COMMING OF THE LORD.] Behold the Husbands man waiteth for the precious fruits of the earth, and hath long Patience for it, till he receive the early and latter rain. Be ye also patient, stablish your hearts, FOR THE COMING OF THE LORD DRAWETH NIGH. As if he had said; As for your pressures, I can give you no hope of release out of them, during this life: but let your hearts, fixedly make account of no other outward refreshment, but that which shall be then, by the coming of Christ, which will be in Glory. And his similitude of the Husbandmans waiting for the Harvest, declares thus much.

much, v. 7. *Behold, the Husbandman waits for the precious fruits of the earth, &c.* Poor man, he doth not reap this precious fruit of the earth, until the *Harvest*. He parts with precious seed: And as unto him, it is until the *Harvest time*, as good as lost. The Psalmist hath the same comparison, "They sow precious seed, and "they go weeping (as loth to part "with it) but shall return rejoicing, "bringing their sheaves with them. Brethren, there is an *harvest* a coming, and *joy* sown for the upright in heart, against that time. It is now but sown, but must come up one day. But although the Husbandman in all appearance looks upon all, as lost, until the *Harvest*; yet however he hath afore then, in the mean while, the *early* and the *latter rain*: And they give hope of an *harvest*, whilst he sees and finds God blessing and following his Corn, with rain upon his Ground. This, as to the Husbandmans *Hope* (which is the Apostles similitude.) And as to the *Christians* hope, I understand by the *early* and *latter* rain, according to the course of the

D. 4. similitude;

similitude, to be signified, those ihaft-
ses from heaven, those refreshing be-
dewments, which the holy Ghost
vouchsafeh, all along to such an ex-
pectants Soul, as earnest of heaven,
and pledges of Gods certain intending
to give him his expected harvest, ac-
cording to the proportion of his Pa-
tience and waiting: But still all these
hopes wholly respect that other life:
But as to this life, the Apostle gives
no other hopes for them. Nor no more
doth the Apostle to the Hebrews,
chap. 10. 36. whilst he thus speaks,
Ye have need of patience (even to the
end of your lives.) For it follows, that
after you have done the will of God,
you may inherit the Promises: Still
you will need patience, to your very
last. We use to speak the same, to a
man, whose case is remediless, yet
need of patience; for your condition
is not like to be bettered. These had
suffered the spoiling of their goods al-
ready, v. 33. and had endyred a great
sight of afflictions (as there.) Well,
but the storm is not yet over: you
have need of patience still, you are like
never to have your goods and estates
again.

again, and I can give you (says he) no other hope but that you would patiently wait for *the restitution of all things*, which is to be at the day of judgment, for so it follows v. 37. "For yet a little while, and he THAT **"SHALL COME WILL COME,**" and will not tarry. And therefore cast not away your confidence, which hath great recompence of reward, v. 25. So that *all the hope in this life is,* That the time will not be long.

A seventh *Act, or Work of Patience* is, it *causeth the Soul to sanctifie God in a mans heart, all sorts of ways.* I shall still instance (as I have done) more specially in *Jobs carriage*, whose patience is so cryed up, by our Apostle: When his outward losses of children, &c. had their full accomplish-
ment, and the sad tidings thereof had filled his ears, and heart, (chap. 1.) by messenger after messenger, till he had no more to lose, the text tells us, v. 20. "He fell down on the ground, **"AND WORSHIPPED.** He had been frequent in worshipping afore, and that upon occasion of his children,

Patience, and

that they might not sin, so you read v. 5. but all those, his foregone worship, sacrifices and prayers, could not prevail with God, to preserve them, nor his goods neither. But now when they are all gone, the first thing he does, is, *He falls down and worships.*

Ques. What may that contain in it?

Ans. I shall limit my self unto what his speech thereupon doth utter: and the Posture of his worshipping doth signify: both plainly shewing, what was in his Heart, that moved him so to do; and moved within him, in the doing it.

1. *He adores God in his Sovereignty*, both in his falling down, as also in those words, *The Lord hath given, and the Lord hath taken.* He is Lord (says he) the Lord of all: All was his own; and shall he not do what he will with his own? as 10. Mat. 15. *I am the Clay, he is the Potter: He is the Lord of me, and all.* Job had prayed for his Sons (as we did for the City) so far as he had then in his view, what might then concern them: but for all his good prayers for them, God

God took them away, by a violent death; and herein God seemeth angry with his prayers (as with ours for the City) yet Job begins to worship him afresh, and adores him after all: And 'twas the first thing he applied himself unto. (*Faith* and *patience*, will cause the heart to apply it self to God in all sorts of dealings, and will vent and utter gracious dispositions, some way or other.) And to *adore* God (which was most suitable to this condition he was in) is an *higher act* then to *pray*, simply considered, hough it be done, mostly in prayer. And as thus at first, so he retained this practise and principle, all along, although he did grow very unquiet, when his Sons, and Gods wrath came in upon him. Yet however *impatient* he otherwise were, he still afterwards continued in this manner to *adore*, and *fall down* afore God at times. Thus in Chaps. 23. 11, 12. You shall see how this poor man falls down before God, and submits to him. He first professeth his integrity, at v. 10. And his *Faith*, as to the issue of his *Ttrials*, that all would be for good. "He

"knoweth

" knoweth the way that I take: when
 " he hath tryed me, I shall come forth
 " as Gold. My foot hath held his
 " steps, &c. As if he had said. But
 for all he knew my holy walking with
 him, his resolution and design upon
 me, thus *to try me* went on: And all
 my prayers aforhand could not turn
 him therefrom, as follows, v. 13, 14.
 " But he is of one mind, and who can
 " turn him? And what his Soul de-
 " stireth even that he doth, for he per-
 " formeth the thing that is appointed
 " for me: (What is my Lot from him,
 (as this was) I *must take it*, and sub-
 mit to it: And *Many such things are*
with him: Many such strange and
 wonderful unusual dealings are with
 him, and we must magnifie him in all.
 It is Gods *Sovereignty*, you see, which
 he here adores and falls down afore.
 And this passage you may set upon the
 score of those eminent speeches,
 wherein he expressed his *patience*,
 which the Scripture commends it for;
 and in the issue of his worst fits, we
 find him still adoring, and submitting
 to God.

Secondly,

Secondly, He humbles himself to the dust [falls down to the ground.] First, as himself was a creature, poor and emp̄ied of all. Alas! What am I (says he) or what have I to challenge, or assume to my self as mine? What have I, or am I, that I have not received? A poor naked thing; I came into the world at first; and but as poor and naked am I now, when bereft of all my goods; and as naked I must return: I had nothing at first, and I have but nothing now; and I shall carry nothing with me into the other World. Thus spake He.

When Jacob was in hazard of, and thought he should lose his goods, and children, and all, (as Job here, actually lost both, (see how beforehand he humbles and debaseth himself, (as you read 32 Gen. 10.) and how greatly, before the Lord, I am less than the least of thy mercies: I am not worthy of a bit of bread, and thou gavest me all I have. And what was I once? He considers (as Job) his original condition, both as to matter of estate, and children. I came over-

Jordan.

Jordan but with this Staff. I had no more (says he) and now I have two bands, both of Cattle and Children: And if God take all, I am but where I was, and where he once found me. And truly *Jacob*, his best Policy and design was to have compounded the matter, and if he could but save *half of either*, v. 8. if he might have *half his estate*, and *half his children*, he should have been, considering the hazard of all, something well appeased: but now he puts in with God for the whole. His thus humbling of himself was afore he had lost any thing, to the end to preserve it; and *Job* was when he had lost all, but both express the same Humility.

And as you find him here humbled, as a poor Creature, (as poor as ever any was) so elsewhere as deeply broken for his being a sinner, and professing himself to be as naked and empty in respect of any righteousness of his own, or of any thing he had to stand upon in the sight of God. The great Apostle doth not more divest himself thereof, in *Pb. 3.* when holy *Job* doth in chap. 9. v 23. "I know it is so of a

" truth:

" truth : but how should man be just
" with God ? If he will contend with
" him, he cannot answer him ONE
" OF A THOUSAND. And yet
more deeply and expressly, v. 20, 21.
" IF I JUSTIFIE my self, mine
" own mouth (I finning in all my
speeches, and even in *this* now whilst
I speak it) " shall condemn me : if
" I say I am perfect, it shall also prove
" me perverse. His meaning is, had
I never so perfect an inherent hol-
iness, yet if I come afore God, to be
justified, I *know not mine own soul*, ^{is such a}
as he there adds ; that is, I look at no- ^{when}
thing in my own Soul, I utterly re- ^{Christ says}
nounce *all* in it ; yea, *I would despise* ^{I now you-}
my life, that is, all that holiness I have ^{not.}
in the course of my life exercised, *and*
bad in me, *I despise it*, *I count it dross*
and dung. Though as for an *integrity*,
in point of *sanctification*, he stood up-
on his points with God himself.

We find other *Saints* in their di-
stresses to have been patient in the
sense of their *Sins*. I might instance
in *David* how he humbled himself in
that great distress which we spake of,
and which silenced him so, as you
heard.

heard in that forecited 39. Psalm. *Deliver me from all my transgressions* (saith he) *verse 8.* The remembrance of those struck him dumb afore God; for that speech immediatly follows, v. 9: *So the Church, 7. Mich. 9. I will bear the indignation of the Lord, for I have sinned against him.*

A third Act comprehended in Jobs worshipping God, is his blessing God; as his words therewith also uttered shew: which blessed frame and disposition of Spirit, his Faith by patience had wrought, in him upon this occasion: *Loe ! his high sufferings cause him to bless the Lord : Blessed be the name of the Lord, (says he.) He blesseth him, that he had given him at first, and that he had afforded him those blessings of Children and goods, so long: And he was thankful for that ; and thought it but reasonable, that if he received good, he should also receive evil, as the pleasure of God was, chap. 2:10. He blesseth God also, because he found that God had blessed him with such things and blessings, Heavenly, which could not be taken away, He found the love*

love of God the same still. It is a sure rule, We never bless God, but when we see first, that God blesseth us first: As we do not love God, but, because God loves us first. Now when the Soul finds, that in afflictions and temptations God doth bless it, this draws out from the Soul, a blessing of God again. And then doth the Soul say, it is not only the will of my father, and therefore shall I not drink the Cup he gives me? But it is the blessing of my Father, and shall not I bless him for it? In every thing give thanks, saith the holy Apostle, 1 Thes. 5. 18. That is, whatever the condition be, still there is matter of thanks, and so of blessing God.

III. Branch of the II. HEAD. THE FRUITS OF PATIENCE.

These, the Apostles tearms, the Peaceable quiet fruits of righteousness, which Chastening yieldeth, after ye have been exercised thereby: and that is through Patience gained by those afflictions.

The

The *i* *Fruit*, it works contentment : an holy contentinent ; And that adds a perfect on to the other former works of his grace, *Phil. 11.12.*
“ I have learned in whatsoever state
“ I am, therewith to be content. I
“ know how to be abased, and I know
“ how to abound : Every where, and
“ in all things I am instructed, both
“ to be full, and to be hungry, both
“ to abound, and to suffer need. And
he had learned it, as Christ learnt his
obedience through sufferings ; and by
his having run thoro w so great a va-
riety of conditions. A man may be
content when he is not fully satisfied :
When God frames a mans estate to his
will, then he is satisfied, as *Psal. 17.*
*whose belly thou fillest with thy hid-
den treasure.* But to be content is an-
other thing : It is not when I have
an estate, *according to my will*, but
my will is brought to my estate : And
then, I have as much content, in that,
as in the greatest estate, for life (says
Christ) that is, the comfort of life,
lies not in abundance.) 'Tis true,
such a man would choose rather, as the
Apostle

Apostle speaks, a full estate ; yet patience boweth his judgment, to such an approbation of his present condition, as that, which is best for him ; as being that, which out of Gods judgment and wisdom is allotted to him : He so bends his Will unto such a correspondency with Gods will, as he rests content.

2. A second fruit of Patience is, self-sufficiency ; the word is so, 1 Tim. 6.6. But Godliness with contentment, is great gain. The word *μετ' αὐτούργειας* translated Contentment, is a more reaching word by far. To say [Contentment] that's too bare and scant a word ; but this more amply signifies [self-sufficiency] — In 2 Cor. 9. 8. the same word is there translated [sufficiency,] but still in the Greek it hath [self] added to sufficiency, which imports [*a sufficiency within a mans self*] that he needs not go abroad for any thing ; he is sufficiently supplied from what is within. The words of that verse are, “ And God is able to make all “ Grace abound towards you, that ye “ always having all self-sufficiency in “ all things, may abound to every good “ work :

work : which let us consider.

• Tis true, that in the Word [all Grace] he includes an outward Grace, of giving such an abundance of external Blessings, as they might [always] and [in all things] have enough for themselves, and to spare ; yea [a bound in every good work to others : But yet the main of that Grace he Centers in, is an [inward self-sufficiency] in a mans own heart, as without which they would never have satisfaction at home, much less an heart to scatter abroad : but a mans natural self-sufficiency (as oppositely I call it) would make his heart clung and narrow, never contented in himself, much less abounding to others, though he had all the whole world. So as indeed that is the Grace, which the Apostle puts the weight upon ; THAT is the Grace, he Pre-dicates.

So as the inference or Corroboray (as to our purpose) from thence may justly be. That if (on the other hand) a true Christian be in never so great want, or fallen into a condition of extreme poverty ; Comparatively,

tively, either unto what himself once had (which is the case of many a good Soul now) Or unto others, who still abound; yet if God give him this [All Grace] of inward self-sufficiency, he may be, and is still as content and sufficient within himself, as those in that abounding condition which the Apostle wisheth unto those *Corinthians*.

And the Reason is, that the self-sufficiency of him that hath the most of such things, lies not in those things, but depends utterly upon that inward Grace spoken of, or that inward frame of Spirit, which this Grace componeth his Soul unto.

And this is evident from that place to *Timothy* (first cited) where it is, that the Apostle useth the *same word*, on purpose to comfort the Saints, that were in a *scant and bare Condition*, as to this *World*, as the Coherence of verse 6, 7, 8, shews, *GODLINESS with SELF-SUFFICIENCY* (says he) is *great gain*, (even *virtually* as much, yea, infinitely more then gaining all the *World*, as Christ's speech is) which moreover is spoken

Patience, and

spoken with a Connexion to these words: *For we brought nothing into this VVorld, And it is certain we carry nothing out.* And therefore, if we have nothing [but food and rayment, let us therewith be content;] so it follows: *And for so much God hath undertaken.*

And the holy Apostle verifies this in himself, that he had learned thus to be as Content when he wanted, as when he abounded. And in this frame we find, else-where, his mind to have been in the midst of all, not wants only, but pressures of all sorts: Which also shews, that Patience and Endurance, through sufferings, had been his Tutors and Instructors thereunto: For in 2 Cor. 6. chapter, He having first reckoned up his sufferings, v. 4. and made a Catalogue of them, then in his final conclusion, v. 10. he sums up the frame of his Spirit all in this, *As Sorrowful, yet always Rejoycing: [As poor] yet making many rich: As having Nothing, yet possessing all things.* In which few words he compendiously speaketh, what either out of that to the Corinthians 9. chap. I have

hese have now insisted on, or that Paradox
int in my Text doth amount unto. For
those words [*as sorrowful*] in respect
of divers Temptations [*yet always re-
joycing*,] are all one with [*Count it
all joy when ye fall into divers Tempta-
tions*] as in the Text. And His [*ha-
ving nothing, yet possessing all things*]
there, is adæquate and æquivalent to
the *Corinthians* supposed, outward a-
bounding always and in all things.
But then his [*being poor, yet making
many rich*] Therein he exceeded and
transcended, what they, or any the
most liberal-hearted rich man that e-
ver was in the World, could boast of,
in any of their, or his abounding in
any or *every good* (or Charitable)
Works, in relief to others. So we see
it is possible and attainable, that a
Christian may in the want of all have
an all-self-sufficiency : superabound-
ing the fulness of him in outward
things, who aboundeth most. And
all this was the fruit of his *Patience*,
and continual abiding under suffer-
ings : For he speaks this of himself,
whilst he is *enumerating* his suffer-
ings, which in that Chapter he doth at
large.

large. Thus perfect will Patience make you, that as here the Apostle in his Text speaks, you shall want nothing even in outward things, when you have lost all.

If you ask me, Whence hath a Christian this self-sufficiency, within himself? and wherein lies it?

I answer, If God, and Christ dwell in the heart; if I have the earnest of the Spirit for my salvation; Or am partaker of his holiness, and that Grace, which accompanies salvation; and do delight in the will and glory of God, and in pleasing him, and the like to these; then I have a self-sufficiency within me. If, as in the 1 Joh. 4. 16. We have known and believed the Love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Then we have all within our selves; And is like a man that hath all provisions in and about his own house, so plentifully, as he needs not go forth for any thing; so is it, and will it be with us.

A third *Fruit* is *Joy*, 1 Col. 1. 12.
Strengthened with all might, unto All
Patience and long-suffering with Joy-
fulness. You have it also in the Text,
Count it all Joy, &c. And Rom. 5. 3.
[We glory in Tribulations] knowing
that tribulation worketh Patience.

You will say to me, how can this
be, doth not the Apostle say,
Heb. 12. 11. *No chaffing* seems to be
for the present joyous, but grievous.
And our Saviour, *you shall weep when*
the world shall rejoice. And many the
like.

I Give these Answers.

1. The object of your joy is not
simply *your afflictions*: No, no man
can delight in them alone, they (in-
deed) are grievous, as saith the Apo-
stle. But *your joy* lies in *looking unto*,
what is the *issue and event*, the *end and*
reward of your Tryals by them; and
that is it you are to *Count the matter*
so of your joy, and *All Joy*. To re-
joice in the *thing*, or the affliction it
itself, is one thing: And to rejoice in
the *expectation of the event and issue*,
is another.

Then Secondly, If you observe it, the word in the Text is favourable: Says he [Count] it all joy; that is, esteem it so. He doth not say, you shall have all joy (at present;) But though you have not, you may count it all joy, that is, you may reckon it [as matter of all joy,] as many Interpreters paraphrase the words, and so Reason you selves into joy in your Judgements, and so esteem it all joy, Appretiative, as the School speaks: though the passion of joy be wanting.

Thirdly, Jesus Christ himself, when he did endure the Cross, and whilst he hung upon it, and likewise afore, whilst within the Garden, he was not in a joyous fraine of spirit, at that present, as to the passion of joy; nay, his Soul was heavy unto death, that while: Yet it is said, Heb. 12. 1. **THAT FOR THE JOY** that was set before him he did endure the Cross. &c. And he therein is set forth as an example unto us, in the same verse, **Let us run** [WITH PATIENCE] the race that is set before us, Looking unto Jesus, &c. It is well, if you look to the joy set before you, as that which you certainly

certainly expect to come, although you want the Passion of joy in that which you expect to come.

Fourthly, You may perhaps not rejoice at present with great joy, yet afterwards through much exercise of Patience it may grow up in you. And this answer, the Apostle himself gives in that Heb. 12. Distinguishing between what for [the present,] and what for [afterwards] in time, v. 11. Now no chastening [for the present] seemeth to be joyous, but grievous: nevertheless [afterwards] it yieldeth the peaceable fruits of righteousness unto them [which are exercised] thereby: And upon the hopes of that, he bids them to lift up the hands that hang down, and strengthen the feeble knees.

Yet, Fifthly, Some Christians have had, and you may have actual joy at this present in the midst of your afflictions. These Two, great Trials, and great Joys, may well meet and stand together, in the heart at once; as in divers respects: For the Apostle hath reconciled those two, 1 Pet. 1.6: Wherein ye [greatly rejoice,] though [Now] for a season (if need be) ye are

in heaviness through manifold temptations. That speech [Wherein ye greatly rejoice] reacheth and riseth higher then to an accounting it matter of joy, aboar what is to come, but doth further absolutely, speak of joy for the present. And therefore to have the affection of inward joy it self greatly raised up ; and yet at that instant, in the same [Now] as he speaks, in outward respects, to be in heaviness, are compatible. And 1 Col. i i. The Apostle speaks of such a glorious power, accompanying the Saints in trials, as shall work Patience and Long-suffering with Joyfulness : And why else doth the Apostle, also say, *Rejoyce in the Lord always, and again I say rejoice.* He contents not himself to have said it at once, as if to have them rejoice a little ; but he professeth to say it again, because they should rejoice abundantly , and this [always] and therefore in all times and in all conditions. Of the ce-existence of which two, himself proposeth himself an example : *As sorrowfull, yet always rejoicing.*

IV. BRANCH.

Some eminent Properties, or *AD-
JUNCT'S* of Patience, which
added, do make it, and its work,
Perfect.

1. When a mans Spirit is brought to
do these things with ease : so as
he shall not need to chide his Spirit
into a Patient frame, nor force him-
self into it. But like as *Ezra* is said
to be a ready Scribe, *Ezra* 7.6, that is,
he was perfect at his work ; his heart
was prepared for it, and inured to it,
v. 10. Thus Patience hath had a per-
fect Work, when it frames the heart
to a Readiness to those actings fore-
mentioned. Thus the Apostle, *Act.* 21.
17. I am not only [ready] to be bound,
but I am [ready] to die at Jerusalem,
for the Name of the Lord Jesus. His
heart was so fully prepared, as he stuck
not at all at it ; yea, it was an heart-
breaking to him, that his friends should
offer to dissuade him. What mean
you to break my heart ? &c. 'Twas
his being inured to endurance, and Pa-

tience, that had begotten that Habit, of it in him : his heart was not to seek for it.

A second Adjunct or Property which adds a perfection to all these, is when the practice of it is DURABLE, and hath some Constancy in it.

As first, Nor by fits only. That was Jonahs fault. Oh he was a broken humble man when in the Whales belly : but how out-agiou : when out ! In Moses, Patience had his perfect work, in the respect of the constant exercise of that Grace : And therefore it was he had the honour to be stiled the meekest man on Earth : And truly it was not that meekness of his natural temper ; nor meekly as a moral virtue in him, for which he is so extolled : though these might contribute thereto : But it was a Grace that was Spiritual in him, the Grace of meekness, and consequently of patience, which the holy Ghost had wrought in him, and which he by sufferings had learned. And my reason among others, principally is, that he was a Type of Christ therein,

therein, according as Gods promise was to raise up a Prophet like unto Moses ; Like, as in other Eminencies, so especially in this Grace ; for which as Moses is commended there, so Christ in the Evangelists ; and therein proposeth himself as an example, *Learn of me, for I am meek*, &c. Now how CONSTANTLY did Moses, bear all along with that perverse, murmuring, and rebelling Nation, both against God and himself, with an invincible Patience, and still interceded for them : and thus Christ doth with us, and for us. And although we read how Moses was, and could be sometimes angry, yea, exceeding wroth, as the words are, (whereof I gave the collection out of Ainsworth) yet it was often in Gods cause ; & still but so as the usual and constant frame of his Spirit was otherwise, for which he had that renowned denomination ; and never was greatly our, or overcome with impatience (we read of) but once, Num. 20.10,11. compared with Psal. 105.32,33.

Secondly, Patience is then perfect, when it continues to the end. As a

Colour is said to be perfect, when tis **Durable**, as a **Dye in grain**; or as the **Indy** colours, which while the cloth remains, they **Endure**. Now it is he that endures to the end, Mat. 24. that shall be saved. You shall therefore find that unto Patience, Long-suffering is added; Patience is added in two several places, 1 Col. Strengthened unto all Patience and Long-suffering. Patience there respects the weight or grievousness and heaviness of the affliction, we are under: And Long-suffering respects the duration, and time. The other is in an instance of the Apostle of himself, 1 Tim. 3. 10, Thou hast known my long-suffering, charity, patience. In 4 Jam. 7. 'Tis said of the Husbandman (whose case is made the perswasive unto Patience) he hath [LONG] Patience. This is a perfection indeed to bear long, and to the end. Be thou Faithful to death, Rev. 2.10, To carry a great burden a quarter of an hour is an effect of some patience; but to carry it a day, or more, or for a week, there is long-suffering? Why is it said, that When you have done the will

will of God, you have need of Patience: but because, still, in the last parts of your life, after an active life for a long while ran through, even then when you are near the promise, your patience may be then at last, most of all put to it.

A third Property or requisite to perfect Patience, is, that it be universal; which is either when a man hath been every way tryed, and hath past through all sorts of Tentations: Or when he hath still come off with Patience in some good measure, in all those wherein he hath been tried, although his tryals have not been of all sorts. A mans natural Spirit will help him to be patient in some things, but in other things his heart is weak, and cannot bear it. Oh not such a Crost of any other. But it is certain, As GOD tried Abraham in his Isaac, so GOD will the Sons of Abraham, in what is dearest to them: and yet enable them to bear it, (as I Cor. 10.) and go thow therewith. Hence in the Epistles you meet with [ALL] added to patience, and long-suffering, both when made

Patience is prayed for, as 1. Col. and exhorted unto, as 2. Tim. 4. 2. But though this *universality* is to be prayed for, and exhorted unto, as that which makes it perfect; yet it is well, if in the great tryals of our lives, we come off with *some* Patience, suitable; and from henceforth resolve with endurance so to do; and so much is expected: And it may seem strange, that many that should be able to bear great tryals between GOD and them, with much quietness and submission, are yet easily disaduantaged, upon smaller occasions between *men* and *them*: For which some reasons might be given.

IV SECTION.

Although I have dispatched the subject I first intended, yet I find my self obliged to proceed a little further in the opening of the 5th verse, in order unto a relieving against a great *DISCOURAGEMENT*, which I know hath or may have been in many Readers hearts, whilst I have been thus discoursing these great things, about

about the Perfect Work of Patience, &c. And also to leave behind me, the most opposite Direction, how to obtain this Patience, in the perfect work of it: and I will not go out of my Text for these things, neither.

An Exposition of the 5. Verse,

If any of you lack Wisdom, let him ask of GOD, that giveth to all men liberally, and upbraideth not, and it shall be given him.

The Discouragement, I know is, oh how remote are, and have our hearts been, from this perfect work of Patience! Which yet some Saints have in so great a measure attained, as those great examples given have shewn, both of Saints out of the Old and New Testaments: What then shall I think of myself for the present? (will such a soul say) or for the future what shall I do? Why truly, GOD hath provided sufficiently in the Text for Answer to these Queries and Complaints of yours, whereby both to relieve you against

against your Discouragement, at your want of the exercise of these things : And also to direct you to the most proper and effectual (if not the onely) means to obtain them.

1. As to this present Discouragement about your want, and so great falling short of this hitherto, (which you are so sensible of) Those first worde in the Text [If any of you lack Wisdom] will be found greatly speaking to your relief therein.

2. As to a Direction what you should do for the future to obtain it, these other words, *Let him ask of GOD*, point us to the most proper and effectual remedy and way of supply in the case.

3. With this great Encouragement added ; first draw from the nature of GOD, [Ask of GOD that giveth to all men liberally, and upbraideth not.] Then seconded with this Promise, [And it shall be given him.]

Of these three Heads of what follows, briefly,

I. To the Discouragement:

The opening of these words [If ~~any~~ of you lack Wisdom] will greatly conduce to ease your heart as to ~~that~~: The effect of which is, that the Apostle plainly supposeth, that true believers may both, ~~really~~, and in their own apprehensions especially, be found greatly lacking in point of Patience when Trials do befall them. And this I am sure hath reason to relieve you in what is like to be the great discouragement that usually falls out.

This to be the *supposition* of the Apostle, is made good by opening four things.

1. That by *Wisdom*, here, is plainly meant *Patience*; together with the *perfect Work* of it, which he had spoken of.

2. That he speaks this unto those that were true believers, [If ~~any~~ of ~~you~~.]

3. How it may or can be said, that true believers, who have all Grace and the principles thereof in them, to lack such or such a grace.

4. The

4. The intimate reason and occasion, upon which the Apostle utters himself in this supposition, [If any, &c.]

For the first, *Wisdom*, sometimes is taken *largely* for all *Grace* and gracious *actings*, *whatsoever*: Sometimes *strictly* for a *particular Grace*. To find out the difference of which, the meaning is to be taken from the *scope of the place*, where either of these is mentioned. Now *wisdom*, in this place is to be taken *strictly*, that is, for that *particular Grace*, or piece of gracious *wisdom*, whereby to know how to be able to manage a mans self under *Trials*, especially great, sore and sudden ones, *Patiently*: (which is done when we have taken in, and digested by *Faith*, such *principles* as our *Christianity* affords (plenty of) as *grounds*, that instruct, and enable the Soul, joyfully to entertain such *Trials* and *Temptations*, and to endure and go through them, with a constancy of joy.) For look as the word [Grace] is taken, either *strictly* or *largely*, that is either for *all Grace*, and yet again for *just*,

or every particular Grace, each of which are called Grace also: As ye abound in every Grace, so ye abound in [this Grace also.] Thus, All Grace is called Wisdom, in a Large sense, (as usually throughout the Book of Proverbs,) But withal, a particular Grace is called Wisdom too, as the third Chapter of this Epistle, ver. 13. shews. The Grace of meekness, shewn in speech, and conversation, he stiles it [meekness of wisdom] or a wise meekness, or a meekness accompanied with, and proceeding out of wisdom. And *Sapientia* thus *Calvin*, and most others, understand *wisdom*, here, in this my Text, of circum-
this special Grace: The seope and co-
herence with the former words carry-
ing it thereunto. *True Patience*, be-
ing from such a *Wisdom*, as whereby *calvin in*
the Soul hath the skill and ability to *Verb.*
mangement a mans self patiently under
Tentations, to such an issue, as that *Patience* should have a *perfect work in us*; *Be unto this it is here to be restrained*: *For this Grace*, it is, he had been, and still is discoursing of.

And there is a special and more peculiар reason, why this skill of *Patience* should

should be styled *Wisdom*, in a more exact sense. For what he had before uttered of *rejoycing in afflictions and temptations*, and exhorted unto, that *Patience* should have its perfect work; these things being the hardest lessons in *Christianity*, do therefore need and require the highest principles of *Divine Wisdom*, both *Doctrinal* and *Practical*, to be deeply inlaid and fixed in the Soul, so as to bow and frame the heart unto a real practice, and willing performance of such *Dictates*, and *conformity* thereto. For then it is that *knowledge* is termed *Wisdom*; and for that reason it is, that our *whole Religion* is styled *Wisdom*, because it rests not in bare *Notional knowledge*, (which is a differing thing from *Wisdom*) but makes men proportionably wise, to the practice of the things, in which it instructs. And particularly, this skill of *renduring Temptations* (such as hath been described) doth deserve this title more eminently, for it so far outvies, and is above the sphere of all *Principles*, whether of *Philosophy*, or what other profession, or professors of *Patience*,

tience, whatsoever, who whilst in a sullen Patience (for all of theirs was no better) they professed to be wise, they became foolish : and Christianity infinitely out-shoots them in what they most gloried in.

Secondly, That he speaks this to them whom he supposeth true Believers, and unto them as such, is evident : Although at the first blush (as we say) the words would seem to point at and speak to unregenerate men, who wholly want all true wisdom and grace : and so the drift should be an intended Direction to, or for such, to seek true Grace, which they lack, at the hands of God, by Prayer.

But the Coherence manifestly shews, that he speaks to such, whom he supposeth to be already true Believers : For in the next words, he exhorts the same Persons, whom he speaks to in these words, to ask in Faith ; and therefore supposeth them to have true Faith already, whom he directs this Exhortation unto. And otherwise it had been more proper, yea, requisite to have exhorted them (if he

he had intended it of *unregenerate men*) First, to seek *Faith* it self, and then *out of Faith* and *in that Faith* to seek for this *Wisdom*, or *Grace* of *endurance*. And again he speaks to them that were *Brethren*; so he calls them. And in this passage, says; if any of [Yon] and such, who being true professors of Christianity were exposed unto these sundry *Temptations* from persecutions, especially: And 'tis such, also whom he exhorts to *count it all joy*, &c. and here to ask a *Wisdom* of GOD, whereby to be able to suffer for their holy profession. Furthermore, this *Wisdom* lying in *Patience* having its perfect *Work* in them, it supposeth the persons such, as had some *Work* of *Patience*, and of other *Graces* begun in them already. And indeed, to have exhorted *unregenerate men*, that were as yet utterly destitute of all *Grace*, and so out of *hatnis way*, as to any sufferings, for the *Gospel*; and to direct them to make this the *first* of their addresses to GOD, and of their requests, that they might be able to *endure Temptations*, and that *Patience* should have a *perfect work* in them;

and to them's and so to have taught them's
but, which is the hardest lesson in
Christianity, afore-ere they had learnt
the first letters thereof, this had been
utterly improper, and a lesson at too
great a distance, for men in their Na-
tural state, first to learn. Thus much
for the Persons, viz. That he speaks it
into men already Regenerate; and
supposed in the Faith.

The third thing Proposed was, How
of it could be, he should speak in this
manner of Believers, that they should
lack this Grace of Wisdom, when as,
such, they must be supposed to have
true Graces in them: why then
should he yet say, even of them, if any
you lack, &c.

Answer, This expression, to say,
such and such a Christian, [Lack] ³
such or such a Grace, is not uncouth,
nor unusual in the Scriptures; when
(or they) have wanted the Ex-
ercise of it. For though Christians
do receive the Principles of all Graces,
2 Pet. 1. 3. yet they may neglect to
stir up all graces, or may have been
disused to the exercise of some. Why
else,

else, and to what end doth the Apostle in the same place stir them up to *Grace to grace*, as in verse 5. And in those cases, a Christian may be said, yea charged to *Lack* that Grace or *Graces*, which he wants the *exercise* of. For so in the same Chapter ver. 9. speaking of a Dozed negligent professor, though true, he useth the very language of him, *He that knoweth these things* (as I have elsewhere opened that Scripture) *For Idem est meus ossus, & non uti*: 'Tis all one for this thing not to be, and not to be used when the being of a thing is what is ordained for use and operation: No such a thing is *Grace*; and such a thing if not used, is as if it were not. And the opposition that is between *Lacking Grace to Grace*, v. 5. (that is the *exercise* of one Grace after another) and *the lacking Grace*, in that verse evidently shews, that phrase to be understood, not of the utter want of the Grace, but of the exercise.

The Fourth thing is, The immediate Reason or occasion, whereupon the Apostle doth utter himself in such

of Supposition [if any of you lack.]

This will appear by considering
these three things.

First, in respect that he had ex-

reported to so hard and difficult a Pra- Si quis
practice: to count it all joy, &c. Which vestrum
acquirere such high principles, to be non potest
trunk in, about the good and benefit intelligere
Tentations, in the issue and end Utilitatem
of them; which principles must also sum, po-
sitive been thorowly concocted in stule a
their hearts, first, who shall attain to Deo tribu-
oris. sibi sen-

sum.
Beda in
Locum,
land. Some new Converts) amongst
them, whom he wrote to, who might
and did then (as many now-a-days,
but yet are sincere-hearted) in the
safe of their own weakness, find
and apprehend themselves so far off,
and remote from such high principles,
and attainments; and therefore upon
his thus discoursing, were like
to be utterly discouraged; thinking
with themselves, (judging them-
selves by the present frame of
their infirm spirits) both that their
days had never yet, nor would ever
be

be wrought up to this Pitch. *Wh*
re count is all joy ! (think they) *is that*
it, you exhort us unto? Alas ! our
hearts tremble at the very thoughts of
entering into such sudden, and so great
temptations, as you here forewarn us of.
And of all graces else, it is this, of a
Patient suffering frame, and Strength
of Spirit thereto, that is and hath been
our want. This is it [we lack,] now
do we know how to manage our
selves wisely, under such Tryals ; so
as to glorifie GOD ; yea, and not
shamefully to dishonour him. Nay, if
we should fall into such tryals, and suf
ferings, we are liker utterly to fall
away under them, rather then to rejoyce,
when we fall into them.

Further, Thirdly. There might be
many *strang Christians* (as to the
active part of the life of Christianity)
who yet might be so seek as fresh Sou
diers, at the first, when such trials
came unexpectedly, and thick and
threefold upon them ; and that they
fall into them as *down-fall and Protin*
pices. (And in this regardful insti
tutor he had set them over to them, an
impendent on them, as was before shewn.)
And

And even such Christians being surprized, might be at a loss at first, in respect of that Confidence of Spirit to bear them, till by Prayer and Faith recollecting themselves, they should anew obtain or regain this Wisdom. Even strong Christians are apt to be stounded at first, as men are with a great blow, and cannot well stand or keep their ground.

Now unto such (either of these) doth the Apostle in this Language [If any of you lack] apply himself; and therein speaks to their very hearts: But especially to the first sort of weak Christians. And indeed speaks their very fears, and most inward thoughts and apprehensions, they had or might have of themselves: And so utters their misgivings of heart in their own language. *Ob I lack these things* says the Soul: [If any of you lack] says the Apostle. And it is no small comfort to such, to hear an Apostle, from the immediate inspiration of the Holy Ghost, to suppose, that very true and sincere Christians may thus be lacking, and thus surprized.

Thus as to the Removal of their main

main Discouragement, which was the
first thing proposed.

II. THE DIRECTION.

Let him ask of God.

Having thus spoken their hearts, as to the fears and apprehensions of themselves in respect of their falling short, of this high duty of Joy and Patience, &c. He now directs them to the most proper and sovereign Means, for the obtaining of it, of all other, and that is faithful instant Prayer. [Let him ask of God, &c.]

And herein also he speaks the hearts of all true Christians also, even of the weakest : whose refuge in all their wants is to cry to God, for a supply of what they lack : especially, when they feel or are apprehensive of their lack, and want in any Grace, that should help them in time of need. And look what effectual supply of this Grace in Temptations all the Apostles persuasions alone, would not have effected,

That,

That, **Faith** venting it self, in constant and fervent **Prayer**, will bring in and obtain ; and their hearts will in the end, be raised and wrought up unto : So as they shall be able to abound in this **Grace** also. **Weak Faith**, when it cannot find in its heart to suffer, or so much as to enter into trials, can yet pray ; and so doth beg with desires unutterable, to have this **Grace**, to be able to suffer these trials, in this joyful manner, as the Apostle exhorts unto. And the weak heart continuing so to pray and importune God, in the end, **THIS** shall be given him : As here he promiseth. I shall not enlarge on this further : For when an Apostle shall single forth a **MEANS**, And that One single One whereby to obtain any eminent **Grace** one needs, that means ought to be with all diligence put into use and practice : and so there needs no more to urge it.

Obey observe how in this directive part, he puts them not upon praying, chiefly to have **Temptations** and trials averted, or kept of ; nor to ask deliverance out of them, (though that is lawfull and may be done :) Not a word

of these, in this his exhortation a but
he drawt the main, and great intention
of their Souls, unto praying for
Grace, how to be patient and joyfull,
&c. This as to the direction.

III. HIS ENCOURAGEMENTS TO PRAY.

HIS ENCOURAGEMENTS,
That by seeking, a believer shall
obtain, are drawn, first, from
that gracious want and disposition
Of God, that giveth to all men liber-
ally, &c.

As being a God, i. [That giveth to
all men.] And this also is to be li-
mitedly understood, of all those men
who thus do, have, or shall apply
intelligit, themselves unto God by faithful and
qui patent, importunate Prayer. For he had said
Cum dicat omnibus, intelligit, qui patent, importunate Prayer. For he had said
Caivin in Virba. first, Let him [ask] of God: And
therefore Gods [Giving] here, must be
supposed to be a giving to him that
asketh. Again, although it be said,
that Faith works Patience, yet it is
prayer,

prayer, that fertilizeth and brings down the power from God into the heart, that works both *Faith* and *Patience*, and all. Prayer is the *Midwife*, by which, *Faith the Mother*, brings forth *Patience* in the heart.

II. His gracious disposition in giving, is further seen out.

I. That he giveth *Liberally*. The word *εὐελαύνει*, both signifies a *free-hearted giving*, in a *pure* way of *simplicity* of heart; as being neither moved by any respect in us, as of worthiness, or the like: But *singly* and *simply* out of such *motives* and *considerations*, as are in his own heart, and which is his own great and *gracious* *Divine Nature* prompts him to: *Freely*. We generally use to say, [*out of his free Grace*,] which comes all to one, with the import of the word, which the Apostle useth here. Therefore make that *Grace*, as thy plea to him in thy Prayers for it, or whatever else thou seekest at his hands.

2. It signifies *largely*, *abundantly*, *liberally*, [*Ricely*] as the word is used in 2 Cor. 8.2. And so translated there. You have both in that passage of *Da-*

vids, 2 Sam. 7. 21. According to
thine own heart (there's freely or sim-
ply) hast thou done all these Great
things. There's *liberality*.)

AND UPBRAIDETH NOT.

THAT'S a second property or dispo-
sition in God and his giving :
The sense whereof is, *First*, that when
he bath given *liberality*, never so of-
ten, nor so much, yet he *upbraides*
not, as men are wont to do. Among
men, he that is most liberal, yet if
the same man he hath formerly given

* Nec ex- unto, will come often to him to be
[Probat] relieved. In the eng, he (at least) will
Hoc addi- excuse himself, or else say, *Why do*
tum est. *you come so often thus again and again?*

No quis deum si- Which is a tacite and implicite way
pius adire of upbraiding or insinuation of fore-
metuas; gone benefits. *Silently*, * *Calvin*, and
qui ex H. S. miaibus maxime *hat liberales*, tam si idem quis
piam juvari se postuler, priora beneficia con manorant :

atq; ita excusant *In Postrum*. *Calvin* in ye. *xx*. *Vel* *ce* *is*
ideo addit ne quis d. u n sepius adire vereatur (*Calvins ve-*
ry words) non ne enim dicit, jam totes dedi : qd id ad-
huc me obtundis ? *Ut solent homines, eas* qui maxime
sunt liberales (*Calvins very words again*) *Sed Deus u* *est*

*Fons in exhaustus ita ad dandum, modo petas sicut oport-
et, paratissimus, modo spie ullo nec invitans ad semper
petendum, &c. *Eftius in verba*, *ni mod exat not**

Aestins

He stirs, from him, I have hit it: who
sup this scope, and drift upon this
clause, *This woman should be afraid,*
or solicitous to come, though never so
often, to this free and generous Giver:
not be discouraged within himself, that
he should need to come so often to
him; nor forbear to continue his in-
cessant importunition, though it be ne-
ver so long a time, ere he obtain a.

And thus understood, it is as if he
had said, *God is so free, so simple-*
hearted and liberal in giving, as the
lofener you tame, the welcomer; espe-
cially when for *Grace:* yea, *HE*
hereby invited us of his own free heart
to come always; to ask, and pray con-
tinually and incessantly, as that Pa-
rable, Luk. 18. 1. made on set pur-
pose, sheweth. *Sobtheny a frequent,*
constant, importunate continuing in
prayer to obtainy, is hereby exhorted
unto.

A second scope in his adding this
clause is, *That though we find, that*
God doth indeed upbraid impudent
men for their sins (as Christ those 'Gi-
ties); yet he never did, or ever will do
any finders, in this case wherein it is

o proposed, namely, when they shall come and humble themselves for their sins, seeking for more Grace, to help in time of need against their corruption; and this, much rather than for deliverance, from or out of troubles: in this case, he will not twit them with any of their unworthiness that hath been past: He will pass by their iniquity, and not upbraid them. And this is a great encouragement indeed. For the guilt of sin, and former ingratitude, do above all things, deter men from coming to God, least He should remember their iniquities, and upbraid them with them.

And it shall be given him.

HE follows and confirms this hope of obtaining with this sure and certain promise [And it shall be given him.] For when the Souls of men, being made thorowly apprehensive of their own wants of a Grace, are carried forth (so choose) to seek for Grace, on such or such a gracious disposition, and that before, and above all deliverance out of the trials they are in (as was

afore

(as we observed, the Apostle had directed:) In this case, God, that is the God of all Grace, is the most ready giver of Grace, that he is of anything else. There are no requests more pleasing to him, or that suit his divine, and blessed disposition, so, as THIS doth of praying for Grace as thus: *Agasti.* For the bestowing and giving of Grace, thus prayed for, doth tend, above all things else, to the glorifying of himself: And it is the aiming thereto, that must and doth carry out such an heart, to make this, to be the Top and chief of its most earnest petitions. The God of Grace is the most free of Grace. Thus Christ says, If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give [THE HOLY SPIRIT]. wherein that ask him? our Apostle hath also told us, that though the Spirit that is in us lusteth to envy, that yet God gives more Grace: that is, a countenance of Grace unto that lust unto all them that humbly seek for it, as Chap. 4, 5, 6, 7. Do ye think that the Scripture saith in vain, the Spirit

E 4 that

that dwelleth in us suffereth to this? But he giveth **MORE GRACES**. He suffereth the proud, but giveth Grace to the **HUMBLE**.

I shall now go forth of my Text, but to fetch in *one thing*. I observe when the Apostle particularly comes to that part of his Prayer made for the **Colossians**, that they might have all Patience and Long-suffering with Joyfulness (which exactly agrees with what is the matter exhorted unto in this Text;) He implores the Glorious power of God, in these words, 2 Col. 11. That ye may be strengthened with all might [according to his Glorious Power] unto all Patience and Long-suffering with Joyfulness. And to draw and fix your hearts on this Glorious Power of GOD, and point your prayers thereunto, is the thing, which I mean and intend.

And indeed the consideration of this one thing will have a general influence into **all** those other **Heads**, have been treated of in this last fourth **Section**. As first, it may be a great wonder if many of us have been so deficient,

deficient, and Lacking in this Grace: For it is not an *Ordinary Power*, such as in ordinary walking holily, doth assist us, but a *Glorious Power* is requisite to perfect this Grace: which argues this to be so *difficult* an exercise above any other; and that our Natures are infinitely remote from it, of our selves: which we not minding, nor considering, have not, perhaps, with answerable vehemency implored the aid of so great a Power. And secondly, this gives us a clear reason, why ^{2. Head.} prayer, of all other means, should be directed by the Apostle, and extraordinarily set upon by us, as the most effectual, yea, as an *only* meane to obtain this. For seeing that Power lies out of our selves, in GOD, which must effect this in us; then surely nothing can be judged so prevailing as *Entreated Prayer*, which are the *Graces*, in, and by which the Soul going out of it self, in a sense of its utter insufficiency, supplicates the Grace in Gods heart, to exert this power of his good pleasure, and so draw it forth, and bring it down into the Heart. And then thirdly, This gives ^{3. Head.} us the highest encouragement, that we may

may obtain this perfect work of it ; however remote from it, the present temper of our Spirits may seem to be to us : Seeing that no less than such a glorious power is requisite to effect it in the strongest Christians ; And a power so glorious is able to work it in the weakest.

Let us Pray therefore with all vehemency, for our selves, as the Apostle did for those *Colossians*, that this glorious power may come upon us, and strengthen our inward man, (as 'tis elsewhere) with all might, which might in us, is the effect of that power in God, as the cause.

Ephes. 4.

7.

For as this Patience is to be an [*All Patient*,] or else it hath not its perfect work : so this Might, it must be an [*all mighty*] you must be strengthened with, unto such a Patient, or you will not be perfect at it. That Might you had in such or such a Trial will no serve to strengthen you against the next trial that shall come : But you must still have a new special might for every new trial. Your dependence therefore, is great upon God, for this perfect work of Patience : And yet your encouragements are

are great. For as it must be, that if God will please to strengthen us, under our greatest unusual Temptations, that he should put forth no less then this. [Glorious power:] So we have heard, how, in our Apostle, he hath promised, he will give us; and give it freely and liberally to them that make it their main, constant, earnest business, to ask it: And therefore, his Grace, is applied to, is engaged to put this POWER forth.

It cannot but be a great support, to a weak heart, that finds it self so remote and distant from such a work of Patience; and weak also in comparison of finding such an inward might, that it should have Ground and cause to think and to believe, that Gods glorious power is engaged most freely, to be abundantly and readily put forth, if continued to be sought unto. Why, this, says the weak heart, will do it: namely, this glorious power; And I have found by some Tryals already, that the strong God and a weak heart will be too hard for any thing; yea, for the whole World.

And therefore, when you think your present trials, that are come upon you, far greater then you can bear, think withal of the glorious power of God, that is at hand to help you. 'Tis a great word, That, his [GLORIOUS POWER:] A greater attribute could not have been named or found out for our comfort. And is a word of *especial*, force and power, to hearten to, or against any thing whatever. 'Tis true, thy present tryal may be, and is above that inward strength, which serves and hath served hitherto, to act thy graces, in thy ordinary

inary walkings with God, holily and sincerely. A child may by its ordinary strength be able to walk up and down a room, by stools (suppose) supporting it, without any other extraordinary help; But if it be to go up a pair of stairs, the strength that enabled it to these lesser performances, will not be sufficient thereunto: He must be carried and held up in the arms of those that are strong and mighty. And so it is here. That other part of our Christian obedience, the active life of a Christian (prayed for by the Apostle in that place to the *Colossians* also) whereby he walk fruitfully, &c. as in the seventh verse of that chapter, requires indeed Gods power, for by it, it is, we are kept unto salvation, till along: But when it comes to Patience, and Long-suffering, and **ALL PATIENCE**; and that such a trial comes, as will try all Patience in you, then it is He makes mention of that glorious Power, and not afore: For it must be no less that must go to that, then Gods **GLORIOUS POWER**. And the promise therefore is (in such a case) that the **SPiRiT OF GLORY** shall rest upon us; and not the Spirit of Grace only, as in Pet 4. Believe and comfort therefore your selves with these things, and especially with this: That as your trials abound, so this glorious power of God will abound also, towards you, for your support; Amen.

F. I. N. I. S.

Glory to our Sabbath evening
4 May 1628. Magdalene St.
S. K.

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